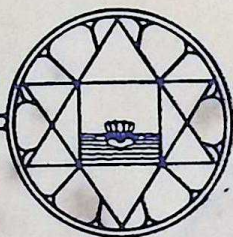
Shri Bhagavad Gita

With its gloss

"SIDDHI DATRI"

By

RAJVAIDYA JIVARAM KALIDAS SHASTRI

Gondal Kathiawar India.

॥ ओं तत्सत् ॥

SHRI BHAGAVAD GITA

REVISED

In the light of a rare and ancient manuscript-with various readings incorporated Herein and

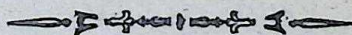
EDITED

With its gloss

"SIDDHI DATRI"

in its English rendering explaining the variants.

By

RAJVAIDYA JIVARAM KALIDAS SHASTRI

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ERRATA

OF INTRODUCTION

Page No.	Line	Incorrect	Correct
1	11	At this	To this
2	22	veils of	veil of
9	3	enjoins	enjonsupon
10	10	arrangement	argument
11	1	jyotsiha	jyotish
,,	14	frist	first
12	19	read ngs	readings
13	1	aults	faults
,,	10	sub ued	subdued
,,	11	chapter	chapter
,,	,,	th	the
,,	12	enjoyed	enjoined
,,	14	bide	abide
,,	17	senses	sense
,,	20	interpretatio s	interpretations
,,	,,	perform nce	performance
,,	27	st unch	staunch
,,	28	anci nt	ancient
,,	33	tanzas	stanzas
14	17	mahd l	mandal
15	24	stanzas दुर्गास्तुति the enlogy	stanza of दुर्गास्तुतिः the eulogy
17	31	oceasion	occasion
,,	32	dem nding	demanding
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22	6	similary	similarly
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23	22	subaequenty	subsequently
,,	26	porsons	persons
,,	30	rhough thetorical	though rhetorical
24	12	personlaities	parsonaliti s
25	29	suc	such
26	3	youngman	young man
,,	5	criti al	critical
,,	6	G ta	Gita

॥ ओं तत्सत् ॥

॥ श्री भगवद् गीता ॥

प्राचीनहस्तलिखितपुस्तकाधारेण

संशोधिता

पाठान्तरैः सहिता

पाठान्तरान्प्रतिपादयन्त्या

आंग्लभाषया

सिद्धिदात्री

संज्ञया टिप्पण्या सहिता

रचिता

राजवैद्य जीवराम कालिदास शास्त्री

पुस्तकप्रकटनप्राप्तिस्थानं

र स शा ला औ ष धा श्र म

गों ड ल का ठी आ वा ड इं डि या.

प्रथमावृत्तिः

२०००

ज्येष्ठे विक्रम संवत् १९९२

॥ श्रीरस्तु कल्याणमस्तु ॥

DEDICATORY NOTE

Dedicated to His Highness, Maharajadhiraj Mirza Maharao Shri Khengarji Savai Bahadur, G. C. S. I., G. C. I. E. Bhuj, Cutch.

Namdar Maharao Shri,

Your Highness is a great lover of Sanskrit language, devoted to the ancient Vedic religion, steadfastly, observing the duties of a Kshatriya, enjoined by the sacred law books, and preserving the scriptures by patronizing the learned, Your Highness, is a great and ideal ruler among the surviving, ancient and glorious ruling houses. Your Highness is the head of the principal gadi of Jadeja rulers, descended from Shri Krishna, J dedicate, therefore, to Your Highness this work of the Bhagavad-Gita, taught by Your Highness's First ancestor, the venerable Shri Krishna, and cast into metrical form by my first fore-father, the venerable Veda-Vyasa,

GONDAL,
Vikram Samvat
1993, Vaishakh.
June, 1937. A. D.

With blessings enjoined in the Vedas,
J remain,
Your Highness's well-wisher
Vyas
Rajvaidya Jivram Kalidas Shastri.

Maharajadhiraj Mirza Maharao Shri Sir Khengarji Savai Bahadur, G. C. S. I., G C. I. E. Cutch State (Bhuj)

અખંડપ્રૌઢપ્રતાપ, ગૌબ્રાહ્મણપ્રતિપાળ મહારાજાધિરાજ મિરજા મહારાઓ શ્રીખેંગારજી સવાઈ બહાદુર, જી. સી. એસ. આઈ; જી. સી. આઈ. ઈ. કચ્છ સ્ટેટ (ભુજ)

INTRODUCTION

There are many works bearing the designation of Gita, but the one that is pre-eminently known to the world by this abbreviated title is the Bhagavad-Gita. It embodies the teaching imparted by Shri Krishna to Arjuna and put into verse form by the Sage Vyasa, in the Bhishma Parvan of the great epic Mahabharata. The title "Gita" conjures up in our imagination no other work except the Bhagavad-Gita.

Every person in India, nay in the whole world, whatever his faith, sect, creed or race, looks upon the Gita with profound veneration. By imbibing in the heart the noble teaching of the Gita, he soothes his troubled soul. At this day, humanity, speaking nearly 1400 diverse tongues and numbering to crores, is striving to sound the depths of the wisdom of the Bhagavad-Gita.

The word Gita conjures up in our fancy the whole Mahabharata history. An army of 18 *akshauhinis* — consisting of millions of elephants, horses, chariots and crores of men — is heading towards an unparalleled catastrophe. At the prospect of slaying hundreds of kinsmen, Arjuna is filled with compassion and overpowered with grief. Then comes the teaching of the Gita from the mouth of Shri Krishna. At its conclusion, Arjuna exclaims, "My delusion is dispelled. I will abide by your teaching." Then followed the terrible holocaust, the destruction of the army of 18 *akshauhinis*. The Gita ever keeps fresh in our mind this episode of the history of the Aryans going 5000 years back.

We know from the Commentary of Shri Shankaracharya, who flourished 2500 years ago, that there were many commentaries and glosses on the Gita before his time, but they have not, so far, seen the light of day. From Shri Shankracharya to this day, learned Acharyas and scholars have written commentaries and glosses on the Gita. All of them have started with the assumption that the

ultimate objective of the teaching of the Gita is freedom from the bondage of transmigration, that is spiritual emancipation.

Even at this day, the savants of Europe and America study the Gita from diverse points of view. None of them, however, has been able to sound the profound depths of this wonderful composition of the Sage Vyasa.

It is a matter of common knowledge to the students of ancient Indian history and Mahabharata that Shri Krishna and the five Pandavas had studied all the Vedas, Upavedas, Dhanurveda (archery), Smritis, the law-books, the systems of philosophy, the aphorisms, grammar etc. from their teachers. The instructor of the Gita, who taught philosophy and the duties of the warrior class, at the front and on the eve of the great Mahabharata war — as well as his listener, were both men of learning, well-versed in all the branches of the sciences of the day. But the veil of cosmic illusion stupefies every human being, nay even the gods. In conformity with this universal phenomenon, Arjuna is horrified at the prospect of killing his own kinsmen.

In spite of his profound learning and great prowess, Arjuna had not risen above the worldly nescience innate in mankind. His mental vision was obscured by the veils of delusion. His understanding and judgment were deluded. He forgot, for a moment, the duty of a Kshatriya. But the teaching of Shri Krishna composed his mind; he was convinced of the duty which he was persuaded to perform. As a result of it, millions of men were slaughtered. This gave rise to the great Mahabharata war. It was a war without parallel in the annals of mankind.

The teaching of Shri Krishna epitomises what is already set forth in the Vedas, Brahmanas, Aranyakas, Upanishads, Smritis and the systems of philosophy including the aphorisms of Jaimini and Vyasa. Just as we might divert a sweet stream or canal from the great perennial current of the Ganges, even

so the world is tasting to-day the small stream of the Gita, diverted from the unfathomable water-course of the scriptures. All this we owe to the super-human powers of the penance of Veda-Vyasa.

If at the critical moment of the war, Arjuna had turned away, and desisted from engaging in it, both Shri Krishna and Arjuna would have earned the censure and ridicule of the world. The fate of the Pandavas would have been sealed. It was a dilemma of no small magnitude. Shri Krishna was called upon to solve it and he acquitted himself quite admirably. He had to persuade the unwilling hero to engage in this fateful war, anyhow. The occasion demanded the exercise of the highest powers of his faculties both intellectual and Yogic. He had to dispel the delusion of Arjuna by setting at rest his conscientious objections. Shri Krishna, therefore, taught the knowledge which is associated with the name of Gita, with all the force intellectual or Yogic at his command.

But afterwards, both Shri Krishna himself and Arjuna forgot that knowledge. On the conclusion of the Ashvamedha sacrifice, one day when Shri Krishna was preparing to start for Dwaraka, Arjuna, seated in the council chamber addressed Shri Krishna, "O Shri Krishna, declare to me again the knowledge which you had imparted on the eve of the great war. I forgot it in the heat and turmoil of war."[1]

Shri Krishna said, "I have forgotten, through folly, the knowledge and duty I taught at that time. I am very much pained at this fact, because it is not possible for me to recollect it. I am not able to repeat it. I have forgotten all that.

"It was very improper on your part that through lack of faith and understanding you forgot it. Through the power of my Yoga, I had declared to you that knowledge viz. the nature of duty. At present, I am not able to repeat it in its entirety."

1. Ashvamedhika Parvan, Ch. XIV.

Now, this knowledge of the Gita, which both Shri Krishna and Arjuna had forgotten, was raised from the limbo of oblivion by sage Vyasa, by the power of Yoga. He put it into verse form and laid it before the world.

Shri Krishna and the Pandavas lived for 36 years after the Mahabharata war. If the work of Vyasa should have been composed during that peroid, both Shri Krishna and Arjuna must have felt no small satisfaction. The Mahabharata and the Gita are the direct fruits of the wonderful occult power of the *tapas* (religious austerity) of Sage Vyasa.

Some persons appear to entertain the view that the Gita as it came from the mouth of Shri Krishna was metrical in form. This view is entirely erroneous. It is founded on the ignorance of history and Mahabharata. Shri Krishna imparted instruction as people do in ordinary life. The conversation or rather the dialogue must have been held in the current dialect of the day, either in Sanskrit or Prakrit as the case may be. Afterwards, Shri Vyasa cast the whole Mahabharata history into metrical form. At that time, he versified the dialogue between Shri Krishna and Arjuna and and designated it as Gita.

At the time of the Mahabharata war Vyasa was over the age of 500 years. The scriptures declare that he attained immortality by the power of his religious austerity (*tapas*). He is seen even now by the Yogins and the ascetics. The world has not produced a greater man than Vyasa. His greatness is incomparable. Other great personalities fade into insignificance before his colossal power. He possessed the occult power of bringing into existence a fresh creation, a new universe.

He could know the past, the present and the future as clearly as one can see a ball on the palm of the hand. It was Shri Vyasa who granted the supernatural power of vision and hearing to Sanjaya. He had favoured the blind Dhritarashtra with the sight of and interview with his hundred dead sons. He was instrumental in mitigating the burden of

grief that weighed heavily on the hearts of the relatives —mothers, fathers, wives, brothers, sisters etc.— of all the dead warriors by calling the latter into their physical presence. Those, however, who were unable to bear the sorrow of the death of their relatives were sent, in their embodied state, to the world of the dead. This and such other manifold occult powers of Vyasa as well as the power of his religious austerity (*tapas*) are well-known to history.

As already stated, the knowledge which Shri Krishna and Arjuna had forgotten, was vividly conjured up before the imagination by the Yogic power of Shri Vyasa. The world owes a deep debt of gratitude to Shri Vyasa for accomplishing this feat and bequeathing to the world the knowledge contained in the Gita, which continues to give hope and consolation to distracted humanity.

The numerical strength of the verses of the Gita is 700 according to the testimony of the current text. This is not the correct size of the Gita. The present text is incomplete. This is evident from the testimony of Vyasa himself, who has stated the numerical strength of the stanzas of the Gita, after completing it in chapter 43 of Bhishmaparvan. He states,

षट्शतानि सविंशानि श्लोकानां प्राह केशवः ।
अर्जुनः सप्तपंचाशत् सप्तषष्टिं च संजयः ॥
धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ॥

(भी. प. ४३ अ. ७ श्लो.)

The stanzas spoken by Shri Krishna are 620, those by Arjuna are 57, those by Sanjaya are 67 and by Dhritrashtra one, making up the ~~table~~ total of 745 stanzas. Thus Vyasa himself declares that the number of stanzas in the Gita is 745; whereas the current text of the Gita, read at present, contains only 700 stanzas. Of these 700 stanzas, 575 are spoken by Shri Krishna, 84 by Arjuna, 40 by Sanjaya and one by Dhritarashtra.

Thus, the Gita we have been reading all these 2500 years, is deficient in 45 stanzas. No scholar or student of the Mahabharata is unaware of this fact. But nobody has investigated that problem as yet. Every one remains contented with the Gita of 700 stanzas, instead of carrying on researches for the one of 745 stanzas.

On account of the lapse of so long a period as 5000 years, and the vicissitudes and misfortunes which the Aryan scriptures had to face during it and also on account of the wear and tear of the leaves of the MSS, and the scriptoral errors that crept in during transmission and for various other reasons, the form of the Gita of 745 stanzas has not been preserved intact. Hundreds of readings have been altered and variant readings have crept in. As a result of this, the original pure form of the Gita which Shri Krishna declared and Veda-Vyasa composed has not been perfectly preserved to us.

There were many commentaries on the Gita, before the age of Shankaracharya. It is evident from his commentary that those commentaries were based on a text which contained 745 stanzas. We venture to surmise that this Gita of 745 stanzas as well as commentaries based on it must be lying undiscovered in some of the libraries of Sanskrit MSS. Very few attempts have been made by scholars to secure such MSS.

The Persian translations of the Gita made in the time of Muhhmmadan Emperors have been discovered in some of the libraries. These translations evidence the existence of the Gita of 745 stanzas. Thus we have at our disposal old testimonies tending to establish the existence of the Gita of 745 stanzas.

In the current text of the Gita, Shri Krishna speaks 575 stanzas, whereas according to the calculation of the sage Shri Vyasa, he must have spoken 620 stanzas. Hence the 45 stanzas which are missing in the current text, if we adopt the calculation of Shri Vyasa as valid, belonged to Shri Krishna's speech.

The topics which Shri Krishna has discussed in various places in the Gita can be completed by a reference to the philosophical texts on which he has based his explication of those subjects. To achieve this purpose, it is necessary to collect and collate the old translations or the commentaries of the Gita that may be discovered, whether they be in Sanskrit, Prakrit, Persian or other languages. The various peculiarities attaching to the various subject matters discussed should be noted along with the variant readings or additional stanzas, if there be any. The incompleteness of the Gita should be thus made up and the variant readings corrected.

The current text of the Gita, notwithstanding its incompleteness and variant readings, is holding the world spell-bound. Is it then necessary to describe how fascinating and beneficial to mankind the Gita would become if it could be purged of all the spurious variant readings and restored to its original form by the discovery of the missing stanzas?

Though the textual incompleteness of the Gita is conceded, learned men have held tenaciously to the view that it is almost a sacrilege to think of supplementing the deficiency of the text of the current Gita.

This problem has never engaged the attention of the learned during the 2500 years from the time of the revered commentator Shri Shankaracharya. This fact accounts for the complacency of scholars about the textual condition of the Gita.

Now, in this age of research, when old MSS. of the Gita are discovered in various places, even those who believed in the Gita as an integral part of their faith, are not slow to concede that the incompleteness of the Gita should be made up if possible. It will confer a great blessing on mankind. This tendency has simplified and facilitated the task of scholars engaged in the research on the textual problem of the Gita on the basis of the MS. material.

On account of the sectarian interpretation of the Gita which has prevailed in India almost to this day, the doors of research were practically closed for the ambitious investigator. The Acharyas of the various schools of philosophy have written commentaries on the Upanishads, the Brahma-Sutras and the Gita (which collectively bear the name *Prasthana-trayi*) in order to prove for their doctrines and systems the claim of scriptural authority or support.

All the commentators who came after Shri Shankaracharya have adopted this attitude; but the commentaries on the Gita that were composed prior to the age of Shankaracharya were quite different in character. There is sufficient evidence to support this view.

The commentators have used the Gita as a peg to hang their herished doctrines. Each has interpreted it as it suited his purpose. Some have sought to make out that the dominant teaching of the Gita is *Bhakti* (devotional worship) while others hold that it teaches the doctrine of *Vairagya* (dis-passion). Karmayoga (the Yoga of action), devotion to the Lord, monism, dualism, pure monism, qualified monism etc. are other rival interpretations in the field. Thus, the various commentators interpret the Gita as it suits their tenets. They endeavour to make Shri Krishna the mouthpiece of their doctrines.

It is well known to students of Indian history that at the conclusion of the Gita, there followed the great Mahabharata war, which lasted for 18 days, resulting in the carnage of millions of men.

Neither Shri Krishna nor Arjuna renounced the world at its end; nor did they establish any new sect, nor endeavoured to persuade people to worship their idols. On the contrary, after the carnage and blood-shed of the Mahabharata war, both of them enjoyed the pleasures of the world and kingship. At last, Shri Krishna on the annihilation of his kinsfolk, and Arjuna by the separation of Shri Krishna, gave up their lives.

The teaching of the Gita is addressed to men of all classes and stages of life. It admonishes them to perform their duties. It outlines the path of duty. It firmly enjoins us not to abandon the duties of our class and stage of life without the excuse of emergency or justification for so doing. Its philosophy is so universal in its appeal that it can be welcomed ungrudgingly by every person. It is the epitome or quintessence of what is taught in the Vedas, Smritis, Upanishads, the aphorisms of the great sages like Jaimini, Vyasa and others and the basic works of the other orthodox schools of philosophy. It is not, therefore, surprising to see the learned men of the world fascinated by the Gita.

Some theorists, on the strength of the mention of atheism in Chapter XVI, assign the Gita to the post-Buddhistic period. But these persons only betray their ignorance of a historical book like the Ramayana. Perhaps, they have no faith in its historicity. The Ramayana informs us that Rishi Jabali, a minister of Dasharath, was sent to Rama to persuade him to return to Ayodhya. Jabali preached atheism in one whole chapter, on the mount Chitrakoota. In view of this fact, we can safely assert that atheism was known even before the age of the Ramayana. Hence, the mention of atheistic doctrines in a work is, by no means, a conclusive evidence of its post-Buddhistic age. The *Yavanas* (यवनाः) and Mlechchhas (म्लेच्छाः) are mentioned in the Mahabharata. We know that Mlechchha and Yavana Kings were vassals of Yudhishthira. Can we assert on this ground that the Mahabharata war was fought after the time of the Muhammadan Emperors. None can assert that the Mahabharata is a post-Muhammadan product.

Some persons aver that, at the time of the battle, there was no time for Arjuna to listen to a Gita running to 700 stanzas. They suggest, therefore, that the Gita consisted only of 7 or 24 or 70 stanzas. Such flimsy hypotheses on the size of the Gita are only figments of the imagination, having

no relation to facts. They betray the gross ignorance and folly of their authors.

The dialogue between Shri Krishna and Arjuna must have proceeded in a conversational form. This conversational prose was given a metrical shape by Shri Vyasa. If two individuals hold a disputation or discussion for an hour and if a faithfully literal note of the same be taken down we have no doubt that it can be versified into a thousand or fifteen hundred stanzas. Even if we suppose—for the sake of arrangement—that the dialogue between Shri Krishna and Arjuna was held in verse, the seven hundred and odd stanzas would require only an hour in conversation. Ignorant and thoughtless persons, when thinking of the Gita loosely take it for a work loaded with erudite commentaries running to several hundred pages. Such loose thinking accounts for the worthless hypotheses mentioned above. The fact is that the conversation or rather the dialogue between Shri Krishna and Arjuna was versified by Shri Vyasa, and that the dialogue, when it actually took place, did hardly occupy more than an hour and a half.

Such and many other problems concerning the Gita are being discussed among the learned and the unlearned. We propose to investigate and answer them in a subsequent volume.

Thirty-two years ago, when I was a student, I formed the habit of reading, and reciting the Gita and collecting MSS. This habit received a new impetus from the establishment of the Rasashala Aushadhashrama. With the progress, prosperity and advancement of this enterprise, this tendency began to take a firm hold. To-day, as a result of the labour of 26 years and expenditure of thousands of rupees the Granth Bhandar Department of the Rasashala is fortunate to own thousands of valuable MSS. of various branches of Sanskrit literature—viz. Vedas, Brahmanas, Smritis, Dharmashastras, Puranas, History, Vedanta, Karmakanda (ritual), Mantra,

Tantra, Jyotsiha, (astronomy and astrology), Ayurveda (medicine and surgery), Grammar, Nyaya (logic), Poetics, Alankara etc. Among them there is a MS. of the bare text of the Gita as well as Harivansha dated Samvat 1235. This version of the Gita has 21 additional stanzas and 250 variant readings. This MS. came to be secured along with the big collection of MSS. we acquired from Surat.

After the acquisition of this Gita, we started the collection of MSS. of the Gita. We have, in all, 18 MSS. of the Gita, besides many printed editions. Our one great ambition is to secure the text containing 745 stanzas. Our MS. contains 7 or rather 7½ additional stanzas. It now remains for us to discover the 37 or 38 stanzas missing from the speech of Shri Krishna. At frist, we intended to wait till the discovery of the complete Gita of 745 stanzas. We desired to publish it along with a commentary and a gloss. With the lapse of time, it appeared uncertain as, to when this consummation could be reached. We, thereupon, embarked on publishing it in the monthly journal "Ayurveda Rahasyarka", along with a Gujarati translation based on the old variant readings and a Gujrati gloss which supported the claim of originality for the old variants. These variant readings and the additional stanzas are so admirably suitable to the context as well as the various topics under discussion that our heart is at once won over by them. Their consistency and naturalness tends to prove their accuracy and originality. We feel sorry and distressed for having missed such a faultless version so long.

On acquiring this old MS., we composed on it a Sanskrit commentary called "*Chandraghanta*" and a gloss entitled *Siddhidatri*. With the special and deeper study of the Gita and the variant readings, we discovered that this commentary and the gloss had many shortcomings in them. In places they were found unsuitable to the context also. We therefore, set about writing the *Chandraghanta* commentary anew. We

are sending to the press as much matter as we write. Two chapters have been completed in 81 pages, so far. For the Gita that is being printed, we have adopted the following procedure: At the top are given the original stanzas, below it the Sanskrit commentary *Chandraghanta* and below that the English translation of the stanzas.

Of the printed editions of the Gita, the following deserve particular notice. One edition is printed in Kashmir, along with the commentary of Abhinava-gupta. The second is the one printed in Germany, in English Characters. The third one is printed in Calcutta, along with the commentaries of Shri Shankaracharya, Anandagiri, and Shridhara, 67 years ago and the fourth one is that published in Mylapore by an institution called the Shuddha Dharma Mandal of Madras.

Of them the only important text is the Kashmiri Gita printed in Shrinagar, together with the commentary of Abhinavagupta. This important version sheds a flood of fresh light on the textual problem of the Gita. It contains additional stanzas as well as a number of variant readings. It corresponds, for the most part, to this our MS.

The German edition and the one published by Mr. Tadpatrikar of the Bhandarkar Oriental Research Institute, are based solely on the Kashmiri version. The Calcutta edition exhibits variant readings, in some places, not found in the current text. The Gita of the Shuddha Dharma Mandal is only an amputated version of the current text.

The importance and originality of the Kashmiri Gita lies in its version of the original stanzas. No great importance attaches to the c mmentary running along with it. As a matter of fact the commentary is so incomplete and concise that even a gloss would be more exhaustive. This commentary is even more concise than a gloss. This commentary, however, departs in several places from the other commentaries. We often find its interpretations to be the correct ones But it

is not without faults. It is responsible for the following interpretation which is quite at variance with naturalness as well as historical truth. It interprets धर्मक्षेत्रे as "the body, which is the abode of the senses"; सर्वक्षत्रसमागमे as 'The body which is the abode of mutually antagonistic mental states such as passion and dispassion, anger and forgiveness etc"., मामकाः—which धृतराष्ट्र used, alluding to his sons and adherents—as "thoughts arising out of nescience", and पाण्डवाः as "thoughts arising out of pure knowledge".

It interprets किं अकुर्वत as "Who has sub ued those thoughts?". In ehapter III, where the daily and occasional sacrifices are enjoyed along with a description of how Prajapati created the duty of sacrifice for men and how men and gods should mutually abide by their several duties, Shri Abhinavagupta says that देवाः means "the inclinations of the senses to sport" and भावयत means "gratify those inclinations of the senses". He has assigned metaphysical senses to the words यज्ञ and कर्म, though unwarranted by the context. This interpretation is quite novel. His exegesis imports metaphysical interpretations into the text plainly enjoining the performance of ritual acts. He has cut at the very root of historical truth His interpretation conflicts with the explicit command of daily and occasional ritual acts such as sacrifice etc. laid down by the Gita. One would be almost tempted to doubt, thereby whether this commentary is the work of the great Acharya Shri Abhinavagupta—the able and erudite author of many works, the staunch adherent of the Shaiva sect and the supporter of ancient religion. This commentary may be the work of some other learned man of the name of Abhinavagupta. A man of his ability and learning would have never written so concise a commentary, with such perverted interpretations. We cannot set great store by this commentary. But the version of the original stanzas and numerous *variae lectiones* preserved by it are important. This edition sheds a flood of light on the problem of the original Gita of 745 stanzas.

Some are prejudiced against India's ancient culture and history. Prompted by malice, ignorance or superficial knowledge and without reading the Mahabharata completely, they try to support the ignorant allegation that Mahabharata history is pure imagination. If Dhritarashtra, the Kauravas and the Pandavas are to be explained away as psychological entities according to the venerable Abhinavagupta, then the whole great epic tumbles down as an unsubstantial fabric of tacles. Where then will stand the Gita, incorporated by Sage Vyasa as an organic part of the epic, and the utility or significance of the forest of commentaries written thereon. It appears to us that some learned though misguided enthusiast of the Vedant must have fortuitously interpolated this unnecessary metaphysical stunt in Shri Abhinavagupta's gloss, for Abhinavagupta himself has in that very gloss accepted and utilised the historicity of the great epic.

The Mylapore Shuddha Dharma Mahdal's Gita exhibits not a single additional stanza nor a single variant reading. On the contrary, it shows a deficiency of 37 stanzas when compared with the current text Its arrangement of chapters and stanzas is also wholly peculiar. The whole Gita is divided into 6 chapters. The first and the last chapters bear special names, while each of the remaining 24 chapters contains 24 stanzas The reason for this number is that the गायत्री-metre contains 24 syllables; and that our body consists of 24 principles etc It is, therefore argued that the Gita also must contain 24 stanzas in each of its 24 chapters. The authors of this publication invoke the authority of Vyasa—षट् शतानि सविंशानि etc.—yet they have put only 608 instead of 620 stanzas in the mouth of Shri Krishna and 69 instead of 57 stanzas for the speech of Arjuna. Strange enough, they have assigned to Shri Krishna and Arjuna, the stanzas that belong to other Parvans and are not found in the current Gita. Moreover, though they accept the Gita to be an integral part of the Bhishma-Parvan, the publishers of the Shuddha Dharma Mandal

Gita have added 82 new stanzas culled arbitrarily from various Parvans such as Udyoga, Anushasana, Shanti and Bhishma. These new stanzas are not found in the current version. In this way, they have arrived at the total of 745 stanzas.

If the Shuddha Dharma Mandal had preserved the 700 stanzas of the vulgate text intact and added the 45 missing stanzas wherever suitable to the various topics scholars would not have paid any serious attention to it. But this edition has cut off 37 stanzas from the current text, and for so doing no strong ground from literature or Mahabharata has been put forward.

Besides this, the great curiosity and singularity about the authors and text of the Shuddha Dharma Gita lie in the fact that excluding the first and the last chapters, in each of the remaining 24 chapters, Shri Krishna speaks 24 stanzas only, as if, with studied regard for symmetry, he spoke only so far and no further and that Vyasa also faithfully reproduced the 24 stanzas. Besides this, the greatest bungle has been made by the fact that from every chapter of the current Gita, a number of stanzas have been wantonly left out. As an instance, in chapter first, stanzas from the second chapter of the current text have been inserted; in chapter second, three stanzas of the current text have been capriciously dropped out, and all the stanzas दुर्गास्तुति (the enlogy of Durga) that constitute the 23rd chapter of Bhishmaparvan have been added.

Number of the chapter of the Shuddha Dharma. Gita.	The chapters, of the current text, from which stanzas have been culled and added to the chapter in column first.
3	10. 4. 9. 7. 14 3.
4	12. 6. 10 4. 7. 5. 18.
5	6. 2. 7. 13. 5. 3.
6	3. 18. 5. 9. 13. 7. 15. 14.
7	16. 18. 15. 9. 12. 4. 8.
8	14. 16.
9	all the stanzas of chapter 17.
10	7. 14. 18. 3. 2.
11	18. 14. 8.
12	11. 7. 10. 18. 8.
13	10. 14. 15. 8.
14	all the stanzas are taken from chapter 6.
15	14. 15. 13. 9. 7. 2. 18. 3.
16	8. 3. 2. 5. 7.
17	9. 5. 12.
18	2. 14. 18. 3.
19	5. 6. 18. 3.
20	10. 18. 2. 13 and 9 stanzas from the 42nd and 46th chapters of Udyoga Parvan.
21	13. 2. 3. 18.
22	3. 13. 2. 4. 6. 18. 17.
23	12. 7. 9. 18. 3.
24	18 4. 3 9. 10. 6. 2. 11.
25	18. 11. 2. 4. 5. 6. 7. 8. 10. 9. 17.
26	11. 9. 12. 4. 7. 3. 2. 18. 15. 10. 11.

The purpose of giving this long list is to show that the Suddha Dharm Gita has contributed very little to throw any further light on the textual problem of the Gita. On the contrary it has sliced and split the Gita quite arbitrarily. The selection of the stanzas in Suddha Dharma Gita is as irrational as the picking up of tickets from a lottery roll.

On looking to these facts and examining the Suddha Dharma Gita, it appears evident that in spite of accepting 745 stanzas as the true numerical strength of the Gita, it has, on the contrary cut off 37 stanzas even from the Gita of 700 stanzas and reduced it to 663 stanzas! It has inserted other stanzas unwarranted by the context. If we were to set out searching for stanzas from the Mahabharata suitable to the topics discussed in the Gita, we can well-nigh collect 5000 stanzas that can be inserted under a single topic. It would be absurd to pretend that those stanzas belong to the Gita.

Shri Lokamanya Tilak also has written a very exhaustive exegetical work on the Gita in Marathi. But he has for the most part followed the ancient Acharyas only. He is more inclined towards *Karma-Yoga;* and we hold that he is right in so doing. He also has been, nevertheless, attracted by sectarian tradition in many places. He has not made a thorough investigation of the question of the text of the Gita as to whether it consisted of 745 stanzas or 700 stanzas.

Many individuals indulge in wild and fallacious speculations of various kinds regarding the problems of the Gita. Under the cloak of research, they pretend to be more advanced in learning and wisdom than Veda-Vyasa himself. In a small introduction like this, there is no space to answer all such fantastic hypotheses. We are, however, constrained to discuss critically two of them. They are :— (1) There was no oceasion demanding the instruction to Arjuna of the metaphysical knowledge of the Absolute, as embodied in the Gita, on the field of battle

(2) On the field of battle, it was not possible to find enough time to teach Arjuna the Gita of 745 stanzas, during the war.

Let us examine the first hypothesis. It is, for this purpose necessary to call to our mind the occasion and the circumstances under which Arjuna threw away his weapons. Arjuna was the leading hero of the war. If he should renounce to fight, the Mahabharata war would have to be suspended. To the Pandavas, duty was dearer than life. Treading on the path of righteousness, they had borne agonies of insults and miseries, for years. What was the reward of that? Was that all fruitless? The result of abandoning the war would be a colossal calamity. Sinners like Duryodhana, Shakuni, Duhshasana and others would be left in the enjoyment of the good things of life. The Pandavas, would have to pass their days in wretchedness, fleeing from one place to another. The Pandavas and Shri Krishna would become the universal butt of ridicule. Their fair name would be sullied. They would be accused of pusillanimously running away from the field of battle, frightened at rhe sight of the great army of Duryodhana. Moreover, the solemn vows taken by the Pandavas and Shri Krishna, would remain unfulfilled and their non-execution would entail the punishment of hell as vouched by the scriptures. The kings who were a burden to the world, and who oppressed their people without remorse, would have remained alive. They would have stalked abroad, intensifying their oppression of the people and the history of the Mahabharata would have been differently written.

With these thoughts revolving in the mind, the compassionate Arjuna, when faced with a situation demanding in the battle, the slaughter of preceptors and kinsmen, shuddered and threw down his weapons. His eyes were filled with tears. His body was trembling. He felt that he was about to commit the heinous sin of annihilating the family.

It became, therefore, the prime and foremost duty of Shri Krishna to persuade Arjuna, to engage in war to destroy the enemies. It was not possible for him to succeed except with the help of the metaphysical instruction such as the Vedantic knowledge of the Absolute.

It is a rule of this world and human nature that so long as the true nature of a thing is not realised, it appears in quite a different light. Similarly, the various vows taken by Arjuna now manifested themselves in their true light when he was faced with the war. He realised that for acquiring the kingdom he sought for, he would have to embark on the slaughter of preceptors and elders who ought to have been revered as fathers, and grandfathers. He must slay youthful heroes of tender age, brothers, maternal uncles, loved friends and other kinsmen. His own sons, grandsons and relatives would not be spared or leniently treated by the opponents. Such a terrible deed, he thought, he could not perform. In this way, the heart of Arjuna was moved with immeasurable compassion.

Those who aver that the teaching of the knowledge of the Brahman was quite out of court on a field of battle, do not seem to know the workings of the human heart. They overlook the demands and power of love. If the heart of Arjuna did not move with pity and feel pain when sons, grandsons and hundreds of relatives were persishing, we should be justified in calling him a man with a heart of stone.

The hearts of the people of India have become impervious to such noble feelings and love under the influence of the materialistic civilization of the West. The above hypothesis, we hold, is a significant proof of it. Those who assert that the teaching of the knowledge of the Brahman was needless on the battle-field, mean to say that Arjuna ought to have immediately commenced the slaughter of those who stood against him, whether they were preceptors, venerable elders, brothers, sons, grandsons or anyone else. But this view does not correctly read the heart of an Arya.

Worldly love and delusion, are common to all mankind and Arjuna was no exception to them. Hence when the grim reality and prospect of the annihilation of the family stared him in the face, he was naturally overpowered with compassion and kindness. Shri Krishna was called upon to induce Arjuna to follow the path of the duty of the warrior-class. It was the supreme necessity of the moment and Shri Krishna skilfully pressed the knowledge of the Brahman into his service to achieve his objective. It was necessary to sweep off the egoistic feelings of "I and mine", of "near and dear", from the heart of Arjuna. Thus only can Arjuna be persuaded to perform his duty and fulfil his vows. It was absolutely necessary, at that moment, to impart the knowledge of the Brahman to Arjuna in order to dispel his egoistic delusion. Shri Krishna taught the Gita and his effort was crowned with success.

Thus, it was necessary to instruct Arjuna in the topics of philosophy, such as the knowledge of the Absolute, and of the individnal soul. Arjuna, there upon realised the true nature of the duties of the warrior-class.

Veda-Vyasa cast this dialogue, embodying the teachings of Shri Krishna into a metrical form and gave it the title of Gita.

Hence it is established beyond the shadow of a doubt that the teaching of the Gita was a necessity at the time of the commencement of the hostilities and that Shri Krishna did instruct Arjuna in the spiritual knowledge of the Gita, on the field of battle.

Moreover in the Shanti and Ashvamedhika Parvans and in many other places, in the Mahabharata, allusions to the Gita taught by Arjuna are often met with. Further, in almost all the Puranas, when a brief note of the war of the Mahabharata is taken a concise summary of the Gita is also invariably given.

All these numerous testimonies go to prove that the Gita was taught by Shri Krishna on the field of battle, that its

instruction was indispensable and that it comprised 745 stanzas.

Now let us dicuss the second fantastic hypothesis. Those who assert that at the time of the war and on the field of battle there was no time to listen to or teach a Gita of 745 stanzas, variously postulate the numerical strength of the Gita, to be seven or twenty-eight or thirty-six or even hundred stanzas. They assume that Shri Krishna could spare no time except what was needful for such a brief instruction.

If we but fully imagine and realise the disgrace and disaster consequent upon the condition of the mind of Arjuna, as he threw away the bow Gandiva, saying that he would not engage in war, we shall be led to believe that Arjuna would not have joined the battle unless he had been taught the entire teaching of the Gita, by an able peasonality like Shri Krishna.

Had Shri Krishna expressed himself only in five, twenty five, fifty or hundred stanzas, hurriedly and superficially and had Arjuna been convinced and changed thereby and joined the battle, the teaching of Shri Krishna would have proved insubstantial and worthless, and the mental condition which overwhelmed Arjuna into renouncing the war, would have proved to be a piece of hypocrisy.

The fact is that Arjuna's distraction, delusion and compassion were real. If Shri Krishna had not persuaded Arjuna in so many as 745 stanzas as vouched for by Shri Veda-Vyasa, employing a variety of arguments, drawn from philosophy and the practice of mankind Arjuna would never have engaged in the war again. For these reasons the assumption that the Gita as originally taught by Shri Krishna consisted only of a few stanzas and that it was later expanded into its present form by Sanjaya, Vyasa, Vaishampayana and Suta Pauranika is entirely fallacious.

We are surprised and pained to learn that even Lokmanya Tilak has joined the ranks of the above mentioned theorizers.

In the chapter entitled विषयप्रवेश in his *Shri Bhagvad-gita Rahasya*, he says,

"It is probable that in the hurry of the battle, Shri Krishna taught Arjuna only ten to twenty stanzas or a brief summary of them. It is probable that Sanjaya narrated it in an expanded form to Dhritarashtra; Vyasa narrated it similary to Shuka; Vaishampayana to Janamejaya; and Suta to Shaunaka; or the auther of the Mahabharata himself might have elaborated it into its present form."

This judgement of Lokmanya Tilak has belittled the true estimation of the distraction and delusion of Arjuna; of the teaching of Shri Krishna and the Gita. It lends a considerable support to the above mentioned fantastic theories.

It is a well-known fact that in the instruction, imparted by Shri Krishna to Arjuna original verses from the Upanishads had been adduced as authorities in support of averments. But the general body of the instruction was imparted either in Sanskrit or the Prakrit, which must have been current as the vernacular of the day. When the whole Mahabharata was cast into metrical form by Veda-Vyasa, this dialogue between Shri Krishna and Arjuna was also given the same form. The number of stanzas spoken by each person as well as the total number of stanzas comprised by the Gita is given at the end. It is, thus established as an indisputable fact that Shri Krishna taught Arjuna the knowledge that is included in the Gita of 745 stanzas.

We are at a loss to understand how people are able to persuade themselves into the belief that there was no time to teach or listien to the 745 stanzas, on the field of battle.

If we assume that the dialogue between Shri Krishna and Arjuna ran to the extent of 745 stanzas, that discourse would have hardly occupied more than an hour in conversation. Even at this day, reciters of the Gita are able to complete the whole Gita in an hour.

Just at the time when the great Mahabharata war involving the slaughter of millions of human beings, was about to commence, Arjuna the principal hero, the prop and pillar of the Pandava side, was overwhelmed with delusion and reluctant to fight. It is hard to conceive what improbability creeps in if Shri Krishna passes an hour or two in dispelling Arjuna's delusion.

Those who assert that Shri Krishna had not the time to instruct the philosophy of the Gita, assume, perhaps, that Shri Krishna had to play the role of a pedantic teacher expounding the tenets of the Gita for weeks. They assume, without justification, that Shri Krishna's instruction was similar to the learned expositions lasting for months to which we are accustomed to listen nowadays. They, perhaps, think that Shri Krishna had to teach a Gita such as the one printed in the Gujarati press, along with ten or twelve commentaries. Such assumptions are fantastic and ridiculous on the face of them betraying utter disregard of the facts and realities of the case.

It is universally acknowledged that the actual dialogue between Shri Krishna and Arjuna did not take place in the form of metrical stanzas numbering 745 and that the Gita was subaequently given a metrical shape by Shri Veda-Vyasa.

Let us consider how much time was taken up by the conversation between Shri Krishna and Arjuna which has been metrically crystallized into 745 stanzas. Suppose two learned porsons engage in a philosophical disputation for only half an hour. If their discussion be literally taken down and given a metrical shape, the dialogue between these two persons, would, no doubt, run to 800 or 1000 stanzas, even rhough thetorical embellishments are studiously avoided. A conclusive proof of this view can be easily had in these days from the gramophone. If the discussion between two learned persons be reproduced verbatim on the records and

if the same be put into verse without any further addition of any kind, it will be demonstrated that a conversat on of an hour, in its metrical transformation can run into 1500 or 2000 stanzas.

All this discussion establishes beyond the possibility of a doubt that the dialogue between Shri Krishna and Arjuna did not take up more than an hour.

If at the commencement of a convulsive and dreadful war like the Mahabharata and for the sake of persuading a learned person like Arjuna to engage in war by dispelling his delusion an hour be taken up by the dialogue between the two leading personlaities of the situation, there is nothing surprising or improbable in that.

Moreover, at the completion of the Gita, Veda-Vyasa himself has recorded that it consists of 745 stanzas. Millions of persons in India, not caring even a straw for the fantastic views of fallacious theorizers put their implicit faith in and accept the testimony of Shri Veda-Vyasa that Shri Bhagavadgita consists of 745 stanzas.

Many other problems in connection with Shri Bhagavadgita are being discussed nowadays. It is necessary to investigate and thresh them out. It being impossible to include their investigation in this small introduction, we hope to discuss them on some other occasion.

In the time of Muhammadan Emperors, the Gita was translated into Persian. Shriyut Munshi Mahesh Prasadji of Benares, a great scholar of *Alim Fajil*, Persian and Arabic, has seen a Persian translation of the Gita in the "*Malti Sadan Pustakalaya*". Therein it is written, "Abul Fazal has translated the Gita of 745 stanzas at the command of the Emperor". The above scholar is also aware that the Gita translated by Abul Fazl is also to be found in Delhi.

There are two Persian MSS. of the Gita. One is no. 1949, by Abul Fazl and the other is no. 50 by Faizi, in

the India Office Library, London. Each of the above two works is a translation of the Gita of 745 stanzas. It is said that there is a Persian translation of the Gita of 745 stt. by Shah Ali Dastgir in the library of the Maharaja of Kashi, numbered 163–56.

We have undertaken to complete the missing stanzas of the Gita. For this purpose we are sending for the copies of all these MSS. We are receiving much help from our friend Pandit Shri Hariramji Pancholi, in securing old MSS. of the Gita in Sanskrit or Persian. He is residing in Kashi since long and is serving the cause of the public as well as of literature.

On securing the wanting MSS. of the Gita, the work of completing the missing stanzas, will be accelerated.

Concerning the Gita, there are in the field many controversies, discussions and problems. Most of them are simply worthless. The Gita is found in the Bhishma Parvan of the Mahabharata. It consists of 18 Chapters and the correct numerical strength of its stanzas is the one given by Vyasa. We have been reading this Gita for the last 5000 years and with the lapse of time the text of the Gita has undergone alterations and become fragmentary in several places. It is, therefore, necessary for us to make up the deficiencies by all the means available to-day.

To set up perverted theories and flimsy hypotheses, or to mangle and disfigure the material body of the Gita by lacerating and wantonly splitting up its textual matter, is tantamount to committing a literary murder of a precious philosophical work such as the Gita admittedly is. Learned scholars ought to refrain from such things.

Twenty-six years ago, the revered Guru Achyuta Swami dwelt in the Girnar. He was an expert in Yoga, Tantra and various other sciences. He knew the past, present and future.

He possessed Yogic perfections and supernatural powers, e.g. invisibility, movement in the sky etc. When aged 125 years, he seemed like a youngman of 25. He used to recite the Gita that is being read at present.

The critical spirit with which I read the Gita at present was lacking in me at that time. It is certain that that Gita consisted of 18 Chapters and was indentical with the current one. The curiosity of knowing whether it possessed the 45 missing stanzas or whether it contained the variant readings that have come to light at present etc. did not arise at that time, because the critical viewpoint which is brought to bear on the problems of the Gita at present, was lacking in me at that time. I only knew that it was a work to be recited for one's spiritual welfare.

This first volume is the English translation of the gloss written on the ancient MS. that we have discovered at present. We have made that MS. the basis, the आदर्शपुस्तकं. As we get time, we are writing and printing the *Chandra-ghanta* commentary anew. We have, so far, printed only two Chapters in 81 pages. We think it will take nearly three months before we shall be able to publish the second volume, containing the *Chandraghanta* commentary along with its English translation.

Nevertheless, it is possible that the publication of the subsequent volume may be delayed, in view of the fact that most of our time is taken up by the work of the Rasashala Aushadhashrama and by various painful obstacles incident to wordly life.

Indeed the reason for even this much delay in the publication of the edition with the commentary *Chandraghanta* is that the *tika* has had to be written out afresh. At first it was written in a very concise style in Sanskrit, but now it has become evident that it should be expanded liberally and on a new scale. For instance the commentary on the expression रथोपस्थ उपाविशत् in the last stanza of the first Chapter came at first

to two lines only, whereas it runs into more than a hundred lines as now published. While the first draft of the commentary on व्यवसायात्मिका बुद्धिः of st. 42, ch. II. extended but to 4 lines, it has now expanded into more than 180 lines. Thus in its new form the *Chandraghanta* would occupy from six to seven times its former bulk. The commentary on each stanza is being written without the solicitude to keep in line with any particular commentator, *i.e.* quite independently with the sole aim of bringing out the actual idea in the author's mind. Again I am hardly able to devote more than 12 to 15 hours a month for Gita work on account of the multiplicity of other engagements, and this fact too may contribute to the delay in publishing the second and third volumes.

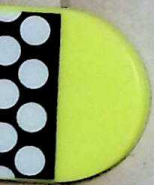
After the publication of the second volume with the text of the Gita, the Sanskrit commentary *Chandra-ghanta* and its English translation, the third volume will appear, viz. the Sanskrit Tippani *Siddhi-datri*. This had been composed at first in a concise Sanskrit style, of which a Gujarati rendering was published in the middle of 1936. The present first volume is the English translation of that Gujarati edition. But now I am again writing the Sanskrit *Siddhidatri* in a revised form, wherefrom it is becoming evident that it will also expand to 5 or 6 times the previous size like the *Chandra-ghanta*. After the appearance of this Sanskrit *Siddhi-datri* as the third volume, it will in its turn be translated into English (as it were a second edition) which will be published as a fourth volume. This first volume of English translation contains 153 pages, whereas its revised form to be prepared after the publication of the expanded Sanskrit Tippani will contain about 600 pages. This will give some idea of the revision and enlargement to be carried out in the second edition of the present first volume.

Such is the intention of publishing the Gita volumes as a service. To fulfil the intention is in the hand of the Supreme Self.

If learned scholars and investigators who happen to read this English gloss or our subsequent publications on the Gita, will impartially read them, without being influenced by prejudices or dogmas of sect, creed or system and inform us of their candid opinions, even though they conflict with our opinions, we shall be very grateful to them. If we detect our error thereby, we shall correct it in the second edition.

We request all admirers and learned investigators of the Gita to help us as far as possible, in the task of completing the deficiency of the Gita. We request every admirer of the Gita to participate in this sacred work by helping us, by sending the MSS. of the Gita, whether in Sanskrit, Persian or any other language, if in their possession, or by securing them for us if in the possession of others; or by informing us of the address of the places wherefrom such books can be had; or by sending us copies of such works.

Rasashala
Aushadhashrama
Gondal.
26—2—37.

Rajvaidya Jivaram
Kalidas Shastri.

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ प्रथमोऽध्यायः १ ॥

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे सर्वक्षत्रसमागमे ॥
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ॥
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्य तां पाण्डुपुत्राणामाचार्य महतीं चमूम् ॥
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ॥
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ॥
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥
युधामन्युश्च विक्रांत उत्तमौजाश्च वीर्यवान् ॥
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥
अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ॥
नायकान्मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥
भवान्भीष्मश्च कर्णश्च कृपः शल्यो जयद्रथः ॥
अश्वत्थामा विकर्णश्च सौमदत्तिश्च वीर्यवान् ॥ ८ ॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ॥
नानाशस्त्रप्रहरणा नानायुद्धविशारदाः ॥ ९ ॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ॥
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥
अयनेषु तु सर्वेषु यथाभागमवस्थिताः ॥
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ॥
सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥ १२ ॥
ततः शंखाश्च भेर्यश्च पणवाऽऽनकगोमुखाः ॥
सहसैवाऽभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ॥
माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥ १४ ॥
पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ॥
पौंड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥ १५ ॥
अनन्तविजयं राजा कुंतीपुत्रो युधिष्ठिरः ॥
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
काश्यश्च परमेश्वासः शिखण्डी च महारथः ॥
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
पांचालश्च महेष्वासो द्रौपदेयाश्च पंच च ॥
सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक् पृथक् ॥ १८ ॥
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ॥
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १९ ॥
अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ॥
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ २० ॥

अर्जुन उवाच

उभयोः सेनयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ॥
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥
योत्स्यमानानवेक्षेहं य एतेऽत्र समागताः ॥
धृतराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ॥
उभयोः सेनयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ॥
उवाच पार्थ पश्यैतान्समवेतान् कुरूनिति ॥ २५ ॥

तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ॥
आचार्यान्मातुलान्भ्रातॄन्पुत्रान् पौत्रान् सखींस्तथा ॥
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ॥ २६ ॥

तान्समीक्ष्य स कौंतेयः सर्वान्बंधूनवस्थितान् ॥
कृपया परयाऽऽविष्टः सीदमानोऽब्रवीदिदम् ॥ २७ ॥

अर्जुन उवाच

दृष्ट्वेमान्स्वजनान्कृष्ण युयुत्सून्समवस्थितान् ॥
सीदन्ति सर्वगात्राणि मुखं च परिशुष्यति ॥ २८ ॥

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥
गांडीवं स्रंसते हस्तात्त्वक् चैव परिदह्यते ॥ २९ ॥

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥
निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

न च श्रेयोऽनुपश्यामि हत्वाऽऽहवे स्वबान्धवान् ॥
न कांक्षे विजयं कृष्ण न राज्यं न सुखानि च ॥ ३१ ॥

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥
येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ॥ ३२ ॥

त एवेमे स्थिता योद्धुं प्राणांस्त्यक्त्वा सुदुस्त्यजाम् ॥
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥

मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥ ३४ ॥

अपि त्रैलोक्यराज्यस्य हेतोः किमु महीकृते ॥
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ॥ ३५ ॥

पापमेवाऽऽश्रयेदस्मान्हत्वैतानाततायिनः ॥
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ॥
स्वजनान्हि कथं हत्वा सुखिनः स्याम माधवः ॥ ३६ ॥

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ॥
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ॥
कुलक्षयकृतं दोषं संपश्यद्भिर्जनार्दन ॥ ३८ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ॥
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ३९ ॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ॥
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४० ॥

संकरो नरकायैव कुलघ्नानां कुलस्य च ॥
पतन्ति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥ ४१ ॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ॥
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ॥
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४३ ॥

अहो वत महत् पापं कर्तुं व्यवसिता वयम् ॥
यद्राज्यसुखलोभेन स्वजनान्हन्तुमुद्यताः ॥ ४४ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ॥
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४५ ॥

संजय उवाच ।

एवमुक्त्वाऽर्जुनः संख्ये शोकसंविग्नमानसः ॥
उत्सृज्य सशरं चापं रथोपस्थ उपाविशत् ॥ ४६ ॥

इति श्री भगवद्गीतायां श्रीकृष्णार्जुनसंवादे
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संजय उवाच ।

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाऽऽकुलेक्षणम् ॥
सीदमानमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्री भगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ॥
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

मा क्लैव्यं गच्छ कौन्तेय नैतत्त्वय्युपपद्यते ॥
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ॥
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरूनहत्वा हि महानुभावान् श्रेयस्करं भैक्ष्यमपीह लोके ॥
न त्वर्थकामास्तु गुरूनिहत्य भुंजीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ॥
यानेव हत्वा न न जिजीविषामस्ते नः स्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वा धर्मसम्मूढचेताः ॥
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेहं शाधि मां त्वां प्रपन्नम्॥७॥

नहि प्रपश्यामि ममापनुद्याद् यः शोकमुच्छोषणमिन्द्रियाणाम् ॥
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ॥
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ॥
सेनयोरुभयोर्मध्ये सीदमानमिदं वचः ॥ १० ॥

श्री भगवानुवाच

त्वं मानुष्येणोपहतान्तरात्मा विषादमोहाभिभवाद्विसंज्ञः ॥
कृपागृहीतः समवेक्ष्य बन्धूनभिप्रपन्नान्मुखमन्तकस्य ॥ ११-१ ॥

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ॥
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११-२ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ॥
न चैव न भविष्यामः सर्वे वयमितःपरम् ॥ १२ ॥

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ॥
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ॥
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ॥
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नाऽसतो विद्यते भावो नाऽभावो विद्यते सतः ॥
उभयोरपि दृष्टोन्तस्त्वनयोस्तत्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ॥
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ॥
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ॥
उभौ तौ न विजानीतो नाऽयं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ॥
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाऽविनाशिनं नित्यं य एनमजमव्ययम् ॥
कथं स पुरुषः पार्थ हन्यते हन्ति वा कथं ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ॥
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ॥
न चैनं क्लेदयंत्यापो न शोषयति मारुतः ॥ २३ ॥

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अथवैनं नित्यजातं नित्यं वा मन्यसे मृतम् ॥
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आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ॥
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स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि
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अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ॥
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सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ॥
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देवान्भावयताऽनेन ते देवा भावयन्तु वः ॥
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

इष्टान्कामान् हि वो देवा दास्यन्ते यज्ञभाविताः ॥
तैर्दत्ता न प्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ॥
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥
अन्नाद्भवंति भूतानि पर्जन्यादन्नसंभवः ॥
यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ॥
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ॥
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ॥
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥
नैव तस्य कृतेनाऽर्थो नाऽकृतेनेह कश्चन ॥
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ॥
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥
न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ॥
नानवाप्तमवाप्तव्यं प्रवर्तेऽथच कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ॥
मम वर्त्मानुवर्तेरन् मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ॥
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ॥
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ॥
योजयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि भागशः ॥
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

तत्ववित्तु महाबाहो गुणकर्मविभागयोः ॥
गुणा गुणार्थे वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ॥
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

मयि सर्वाणि कर्माणि संन्यस्याऽध्यात्मचेतसा ॥
निराशीर्निर्ममो भूत्वा युद्धयस्व विगतज्वरः ॥ ३० ॥

ये मे मतमिमं नित्यमनुवर्तन्ति मानवाः ॥
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते सर्वकिल्बिषैः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नानुऽवर्तन्ति मे मतम् ॥
सर्वज्ञानविमूढांस्तान् विनष्टान् विद्धयचेतसः ॥ ३२ ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ॥
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
स्वधर्मे निधनं श्रेयः परधर्मोदयादपि ॥ ३५ ॥

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ॥
अनिच्छमानोऽपि बलादाक्रम्येव नियोजितः ॥ ३६ ॥

भवत्येष कथं कृष्ण कथं चैव विवर्धते ॥
किमात्मा कः किमाचारस्तन्ममाऽऽचक्ष्व पृच्छतः ॥ ३७ ॥

श्री भगवानुवाच

एष सूक्ष्मः परः शत्रुर्देहिनामिन्द्रियैः सह ॥
सुखतंत्र इवासीनो मोहयन्पार्थ तिष्ठति ॥ ३८ ॥

कामक्रोधमयो घोरः स्तंभहर्षसमुद्भवः ॥
अहंकारोऽभिमानात्मा दुस्तरः पापकर्मभिः ॥ ३९ ॥
हर्षमस्य निवर्त्यैष शोकमस्य ददाति च ॥
भयं चास्य करोत्येष मोहयंस्तु मुहुर्मुहुः ॥ ४० ॥
स एष कलुषः क्षुद्रश्छिद्रप्रेक्षी धनंजय ॥
रजःप्रवृत्तो मोहात्मा मनुष्याणामुपद्रवः ॥ ४१ ॥
काम एष क्रोध एष रजोगुणसमुद्भवः ॥
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ४२ ॥
धूमेनाऽऽव्रियते वह्निर्यथादर्शो मलेन च ॥
यथोल्वेनाऽऽवृतो गर्भस्तथा तेनाऽयमावृतः ॥ ४३ ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ॥
कामरूपेण कौन्तेय दुष्पूरणानलेन च ॥ ४४ ॥
इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते ॥
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनाम् ॥ ४५ ॥
तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ॥
पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनम् ॥ ४६ ॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ॥
मनसस्तु परा बुद्धिर्बुद्धेर्यः परतस्तु सः ॥ ४७ ॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्याऽऽत्मानमात्मना ॥
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४८ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

तृतीयाध्यायस्य प्रचलित

श्री भगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं	श्लोकांकाः
व्यामिश्रेणेव वाक्येन	॥ २
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मम वर्त्मानुवर्तंते	॥ २३ ॥
जोषयेत्	॥ २६
.... कर्माणि सर्वशः	॥ २७
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.... नित्यमनुतिष्ठंति	॥
.... मुच्यंते तेऽपि कर्मभिः	॥ ३१ ॥
.... नानुतिष्ठंति मे मतं	॥
.... विद्धि नष्टानचेतसः	॥ ३२
.... परधर्मो भयावहः	॥ ३४
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः	॥ ३६ ॥
॥ अत्र ५ श्लोकाः प्राचीनपुस्तके अधिकाः सन्ति ॥	
.... तथा तेनेदमावृतं	॥ ३८ ॥
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पाप्मानं प्रजहि ह्येनं	॥ ४१ ॥

——:(०):——

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ चतुर्थोऽध्यायः ४ ॥

श्री भगवानुवाच

एवं विवस्वते योगं प्रोक्तवानहमव्ययम् ॥
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥
एवं परंपराख्यातमिमं राजर्षयो विदुः ॥
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ॥
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ॥
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्री भगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ॥
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥
अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ॥
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ॥
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ॥
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥
जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ॥
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥
वीतरागभयक्रोधा मन्मया मद्व्यपाश्रयाः ॥
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
ये यथा मां प्रपद्यंते तांस्तथैव भजाम्यहम् ॥
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ॥
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ॥
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

न मां कर्माणि लिम्पन्ति न मे कामः फलेष्वपि ॥
इति मां योभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ॥
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ॥
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

कर्मणोपि हि बोद्धव्यं बोद्धव्यं च विकर्मणः ॥
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्यत्यकर्मणि च कर्म यः ॥
स बुद्धिमान्मनुष्येषु स चोक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ॥
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ॥
कर्मण्यभिप्रवृत्तोपि नैव किंचित्करोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ॥
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

यदृच्छालाभसन्तुष्टो द्वंद्वातीतो विमत्सरः ॥
समः सिद्धावसिद्धौ च कृत्वापि न निबद्ध्यते ॥ २२ ॥

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ॥
यज्ञायारभतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ॥
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः समुपासते ॥
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ॥
शब्दादीन् विषयानन्ये इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ॥
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ॥
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ॥
प्राणापानगती रुध्वा प्राणायामपरायणाः ॥
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ॥ २९ ॥

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ॥ ३० ॥

नायं लोकोस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ॥
कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परंतप ॥
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ॥
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ॥
येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ॥
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोग्निर्भस्मसात्कुरुतेऽर्जुन ॥
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ॥
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ॥
ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ॥
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥
योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ॥
आत्मवन्तं न कर्माणि निबध्नंति धनंजय ॥ ४१ ॥
तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ॥
छित्त्वैवं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुन संवादे
ज्ञानकर्मसंन्यासविविधयज्ञविभागो नाम चतुर्थोऽध्यायः ॥ ४ ॥

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चतुर्थोऽध्यायस्य प्रचलीत
श्री भगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं				श्लोकांकाः
इमं	....	....	....	॥ १
एवं परंपराप्राप्तं		....	....	॥ २
....	....	....	.... मामुपाश्रिताः	॥ १०
....	....	....	.... गुणकर्मविभागशः	॥ १३
....	....	....	.... न मे कर्मफले स्पृहा	॥ १४
कर्मणो ह्यपि बोद्धव्यं		....	....	॥ १७
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः			....	॥
....	....	....	.... स युक्तः कृत्स्नकर्मकृत्	॥ १८
यनायाचरतः कर्म		....	....	॥ २३ ॥
....	....	....	... योगिनः पर्युपासते	॥ २५
येनभूतान्यशेषेण		....	....	॥ ३५ ॥
अपि चेदसि पापेभ्यः		....	....	॥ ३६ ॥
छित्वैनं	....	....	....	॥ ४२ ॥

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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ पंचमोऽध्यायः ५ ॥

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ॥
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि विनिश्चितम् ॥ १ ॥

श्री भगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ॥
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ॥
निर्द्वंद्वो हि महाबाहो सुखं बन्धाद् विमुच्यते ॥ ३ ॥
सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ॥
एकमप्यास्थितः सम्यगुभयोः फलमश्नुते ॥ ४ ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरनुगम्यते ॥
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥
संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ॥
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ॥
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥
नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ॥
पश्यन् श्रृण्वन् स्पृशन् जिघ्रन्नश्नन् गच्छन्स्वपन्श्वसन् ॥ ८ ॥
प्रलपन् विलपन् गृह्णन्नुन्मिषन्निमिषन्नपि ॥
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥
ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ॥
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ॥
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मसिद्धये ॥ ११ ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ॥
अयुक्तः कामकारेण फले सक्तो निबद्ध्यते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्याऽऽस्ते सुखं वशी ॥
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ॥
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ॥
अज्ञानेनावृतं ज्ञानं तेन मुह्यंति जन्तवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ॥
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ॥
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धौतकल्मषाः ॥ १७ ॥

स्मरन्तोऽपि मुहुस्त्वेतत्स्पृशंतोऽपि स्वकर्मणि ॥
सक्ता अपि न सज्जन्ति पंके रविकरा इव ॥ १८ ॥

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ॥
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १९ ॥

इहैव तैर्जितः स्वर्गो येषां साम्ये स्थितं मनः ॥
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ २० ॥

न प्रहृष्येत्प्रियं प्राप्य नो द्वेष्टि प्राप्य चाप्रियम् ॥
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २१ ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् ॥
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २२ ॥

ये हि संसर्गजा भोगा दुःखयोनय एव ते ॥
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २३ ॥

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ॥
कामक्रोधोद्भवं वेगं स योगी स सुखी मतः ॥ २४ ॥

अन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ॥
स पार्थ परमं योगं ब्रह्मभूतोधिगच्छति ॥ २५ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ॥
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २६ ॥
कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ॥
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २७ ॥
स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ॥
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २८ ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ॥
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २९ ॥
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ३० ॥

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इति श्री भगवद्गीतायां श्रीकृष्णार्जुनसंवादे
संन्यासयोगो नाम पंचमोध्यायः ॥ ५ ॥

पंचमाध्यायस्य प्रचलित

श्री भगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं			श्लोकांकाः
....	....	.... सुनिश्चितं	॥ १ ॥
....	....	.... प्रमुच्यते	॥ ३ ॥
....	....	.... तद्योगैरपि गम्यते	॥ ५
प्रलपन् विसृजन्	....	....	॥ ९
संगं त्यक्त्वात्मशुद्धये	....	....	॥ ११ ॥
....	....	.... ज्ञाननिर्धूतकल्मषाः	॥ १७ ॥

॥ अत्रैकः श्लोकोऽधिकः प्राचीने ॥

इहैव तैर्जितः सर्गो	....	....	॥ १९
....	....	.... नोद्विजेत्प्राप्य चाप्रियं	॥ २०
....	....	.... यत्सुखं	॥
....	....	.... सुखमक्षयमश्नुते	॥ २१ ॥
ये हि संस्पर्शजा भोगाः		....	॥ २२
....	....	.... स योगी स सुखी नरः	॥ २३ ॥
योन्तः सुखोन्तराराम	....	....	॥ २४
कामक्रोधवियुक्तानां	....	....	॥ २६
विगतेच्छाभयक्रोधो	....	....	॥ २८ ॥

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॥ श्री भगवद् गीता ॥

॥ षष्ठोऽध्यायः ६ ॥

श्री भगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ॥
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ॥
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥
आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ॥
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ॥
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥
उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ॥
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥
बन्धुरात्मात्मनस्तस्य येनैवात्मात्मना जितः ॥
अनात्मनस्तु शत्रुत्वे व तात्मैव शत्रुवत ॥ ६ ॥
जितात्मनः प्रशान्तस्य परात्मसु समा मतिः ॥
शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥ ७ ॥
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ॥
युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ ८ ॥
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ॥
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥
योगी युंजीत सततमात्मानं रहसि स्थितः ॥
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ॥
उपविश्यासने युंज्याद्योगमात्मविशुद्धये ॥ १२ ॥

समकायशिरोग्रीवं धारयन्नचलः स्थितः ॥
संपश्यन्नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ॥
मनः संयम्य मच्चितो युक्त आसीत मत्परः ॥ १४ ॥
युंजन्नेवं सदात्मानं मद्भक्तो नान्यमानसः ॥
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥
योगोस्ति नैवात्यशतो न चैकान्तमनश्नतः ॥
न चातिस्वप्नशीलस्य नातिजागरतोऽर्जुन ॥ १६ ॥
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ॥
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
यदा विनियतं चित्तमात्मन्येवावतिष्ठते ॥
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥
यथा दीपो निवातस्थो नेंगते सोपमा स्मृता ॥
योगिनो यतचित्तस्य युंजतो योगमात्मनि ॥ १९ ॥
यत्रोपरमते चित्तं निरुद्धं योगसेवनात् ॥
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
सुखमात्यंतिकं यत्र बुद्धिग्राह्यमतीन्द्रियम् ॥
वेत्ति यत्र न चैवायं स्थितश्चलयति तत्त्वतः ॥ २१ ॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ॥
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तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ॥
स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥
संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ॥
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ॥
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिंतयेत् ॥ २५ ॥
यतो यतो निश्चरति मनश्चंचलमस्थिरम् ॥
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युञ्जन्नेवं सदात्मानं योगी नियतमानसः ॥
सुखेन ब्रह्मसंयोगमत्यन्तमधिगच्छति ॥ २८ ॥
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ॥
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ॥
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सर्वथा वर्तमानोपि स योगी मयि वर्तते ॥ ३१ ॥
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ॥
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

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योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ॥
एतस्याहं न पश्यामि चंचलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥
चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ॥
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

श्री भगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ॥
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥
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अयतः श्रद्धयोपेतो योगाचलितमानसः ॥ ३७ ॥
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एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ॥
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पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ॥
नहि कल्याणकृत् कश्चिद् दुर्गतिं जातु गच्छति ॥ ४१ ॥
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शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४२ ॥
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एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४३ ॥
तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ॥
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अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४६ ॥
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कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४७ ॥
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ॥
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४८ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
ध्यानयोगब्रह्मप्राप्तिमार्गदर्शकरूपो नाम षष्ठोऽध्यायः ॥ ६ ॥

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षष्ठाऽध्यायस्य प्रचलित

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॥ प्राचीनपुस्तकेऽत्र श्लोक एकोऽधिकः ॥

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॥ श्री भगवद् गीता ॥

॥ सप्तमोऽध्यायः ७ ॥

श्री भगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रितः ॥
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥
ज्ञानं तेहं सविज्ञानमिदं वक्ष्याम्यशेषतः ॥
यज्ज्ञात्वा न पुनः किंचिज् ज्ञातव्यमवशिष्यते ॥ २ ॥
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ॥
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ॥
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥
एतद्योनीनि भूतानि सर्वाणीत्युपधारय ॥
अहं कृत्स्नस्य जगतः प्रलयः प्रभवस्तथा ॥ ६ ॥
मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ॥
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥
रसोहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ॥
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
पुण्यः पृथिव्यां गन्धोस्मि तेजश्चास्मि विभावसौ ॥
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ॥
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
बलं बलवतां चाहं कामरागविवर्जितम् ॥
धर्माविरुद्धो भूतेषु कामोस्मि भरतर्षभ ॥ ११ ॥
ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ॥
मत्त एवेह तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ॥
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ॥
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ॥
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ॥
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ॥
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतः ॥
आस्थितः स हि युक्तात्मा मामेवाऽनुत्तमां गतिम् ॥ १८ ॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ॥
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ॥
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ॥
तस्य तस्याऽचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ॥
लभते च ततः कामान्मयैव विहितान् हितान् ॥ २२ ॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ॥
देवान्देवयजो यान्ति सिद्धान्यान्ति सिद्धव्रताः ॥ ॥ २३ ॥
भूतान्भूतयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २४ ॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ॥
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २५ ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ॥
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २६ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ॥
भविष्यन्ति च भूतानि मां तु वेद न कश्चन ॥ २७ ॥

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ॥
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २८ ॥

येषां त्वंतं गतं पापं जनानां पुण्यकर्मणाम् ॥
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २९ ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ॥
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ३० ॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ॥
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३१ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
विज्ञानयोगो ब्रह्मप्राप्तिमार्गदर्शकयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

सप्तमाऽध्यायस्य प्रचलित

श्रीभगवद्गीतानुसारं पाठभेदाः

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॥ २३तमे श्लोके पद्यमेकमधिकं प्राचीने ॥

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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ अष्टमोऽध्यायः ८ ॥

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किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ॥
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ॥
प्रयाणकालेऽपि कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्री भगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ॥
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितम् ॥ ३ ॥
अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ॥
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥
अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ॥
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥
यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम् ॥
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ॥
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ॥
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ॥
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ९ ॥
प्रयाणकाले मनसाऽचलेन भक्त्या युतो योगबलेन चैव ॥
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०॥
यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ॥
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेणाऽभिधास्ये ॥ ११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ॥
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ॥
यः प्रयाति त्यजन्देहं स याति परमां गतिं ॥ १३ ॥
अनन्यचेताः सततं यो मां स्मरति नित्यशः ॥
तस्याहं सुलभः पार्थ नित्ययुक्तस्य देहिनः ॥ १४ ॥
मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ॥
नाप्नुवन्ति महात्मनः संसिद्धिं परमां गताः ॥ १५ ॥
आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ॥
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
सहस्रयुगपर्यन्तमहर्यैं ब्रह्मणो विदुः ॥
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ॥ १७ ॥
अव्यक्ताद् व्यक्तयः सर्वाः प्रभवंत्यहरागमे ॥
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ॥
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥
परस्तस्मात्तु भावोऽन्यो व्यक्ताऽव्यक्तः सनातनः ॥
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिं ॥
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ॥
यं प्राप्य न पुनर्जन्म लभन्ते योगिनोर्जुन ॥ २२ ॥
यस्यान्तःस्थानि भूतानि यत्र सर्वं प्रतिष्ठितम् ॥ २३ ॥
यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ॥
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २४ ॥
अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ॥
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २५ ॥
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ॥

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २६ ॥

शुक्लकृष्णगती ह्येते जगतः शाश्वते मते ॥
अनयोर्यात्यनावृत्तिमेकयाऽऽवर्ततेऽन्यया ॥ २७ ॥

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ॥
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २८ ॥

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ॥
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२९॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
अक्षरब्रह्मयोगज्ञानेन परमगतिप्राप्तिनिरूपणं नामाऽष्टमोध्यायः ॥ ८ ॥

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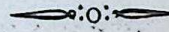
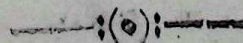

अष्टमाध्यायस्य प्रचलित

श्री भगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं		श्लोकांकाः
प्रयाण काले च कथं	....	॥ २ ॥
....	.... मामेवैष्यस्यसंशयः	॥ ७ ॥
भक्त्या युक्तो योगबलेन चैव	....	॥ १०
तत्ते पदं संग्रहेण प्रवक्ष्ये	....	॥ ११ ॥
....	.... नित्ययुक्तस्य योगिनः	॥ १४ ॥
....	.... अहर्यद् ब्रह्मणो विदुः	॥ १७
परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः	....	॥ २०
यस्यांतःस्थानि भूतानि येन सर्वमिदं ततम्	...	॥ २२

॥ अस्मिन् २२ श्लोके पद्यमेकमधिकं प्राचीने ॥

एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः	....	॥ २६ ॥

—:(o):—

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ नवमोऽध्यायः ९ ॥

श्री भगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ॥
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥
राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ॥
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥
अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ॥
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥
मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ॥
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ॥
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ॥
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥
एवं हि सर्वभूतेषु चराम्यनभिलक्षितः ॥
भूतप्रकृतिमास्थाय सह चैव विनैव च ॥ ७ ॥
सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामकीम् ॥
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ८ ॥
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ॥
भूतग्राममिदं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९ ॥
न च मां तानि कर्माणि निबध्नंति धनञ्जय ॥
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ १० ॥
मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ॥
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ ११ ॥
अवजानन्ति मां मूढा मानुषीं तनुमास्थितम् ॥

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ १२ ॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ॥
आसुरीं राक्षसीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १३ ॥
महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ॥
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १४ ॥
सततं कीर्तयन्तश्च यजन्तश्च दृढव्रताः ॥
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १५ ॥
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ॥
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १६ ॥
अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ॥
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १७ ॥
पिताऽहमस्य जगतो माता धाता पितामहः ॥
वेद्यं पवित्रमोङ्कारोऽथर्व ऋक् साम वै यजुः ॥ १८ ॥
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ॥
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १९ ॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ॥
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ २० ॥
त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ॥
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥२१॥
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ २२ ॥
अनन्याश्च विरक्ता मां ये जनाः पर्युपासते ॥
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २३ ॥
येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ॥
तेऽपि मामेव कौन्तेय यजन्ते विधिपूर्वकम् ॥ २४ ॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २५ ॥
यान्ति देवव्रता देवान् पितॄन्यान्ति पितृव्रताः ॥

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २६ ॥
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २७ ॥
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ॥
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २८ ॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ॥
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २९ ॥
समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ॥
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ३० ॥
अपि चेत्सुदुराचारो भजते मामनन्यभाक् ॥
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३१ ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ॥
कौन्तेय प्रतिजानीहि न मद् भक्तः प्रणश्यति ॥ ३२ ॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ॥
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३३ ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ॥
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३४ ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३५ ॥

इति श्री भगवद्गीतायां श्रीकृष्णार्जुनसंवादे
राजविद्याराजगुह्ययोगो नाम नवमोध्यायः ॥ ९ ॥

नवमाऽध्यायस्य प्रचलित

श्री भगवद्गीतानुसारं पाठभेदाः

श्लोकांकाः

६–७–षष्ठसप्तमश्लोकयोर्मध्ये एकः श्लोकोऽधिकः प्राचीने

.... प्रकृतिं यांति मामिकां ॥ ७ ॥
भूतग्राममिमं कृत्स्न .... ॥ ८ ॥
अवजानन्ति मां मूढा मानुषीं तनुमाश्रितं ....
परंभावमजानन्तो मम भूतमहेश्वरम् .... ॥ ११ ॥
राक्षसीं आसुरीं चैव .... ॥ १२ ॥
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः .... ॥ १४
वेद्यं प्रवित्रमोंकार ऋक्साम यजुरेव च .... ॥ १७ ॥
अनन्याश्चितयंतो मां .... ॥ २२
.... यजन्त्यविधिपूर्वकम् ॥ २३
.... न मे भक्तः प्रणश्यति ॥ ३१ ॥

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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ दशमोऽध्यायः १० ॥

श्री भगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ॥
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ॥
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ॥
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ॥ ३ ॥

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ॥
सुखं दुःखं भवो भावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ॥
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ॥
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ॥
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

अयं सर्वस्य प्रभव इतः सर्वं प्रवर्तते ॥
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ॥
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ॥
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

तेषामेवानुकंपार्थमहमज्ञानजं तमः ॥
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ॥
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ॥
असितो देवलो व्यासः स्वयं चैव ब्रवीषि माम् ॥ १३ ॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ॥
न हि ते भगवन् व्यक्तिं विदुर्देवा महर्षयः ॥ १४ ॥

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ॥
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण विभूतीरात्मनः शुभाः ॥
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

कथं विद्यामहं योगिंस्त्वामहं परिचिन्तयन् ॥
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ॥
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्री भगवानुवाच

हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ॥
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ॥
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

वेदानां सामवेदोऽहं देवानामस्मि वासवः ॥
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ॥
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिं ॥
सेनानीनामहं स्कंदः सरसामस्मि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ॥
यज्ञानां जपयज्ञोऽहं स्थावराणां हिमालयः ॥ ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ॥
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ॥
ऐरावणं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ॥
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ॥
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ॥
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ॥
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ॥
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

अक्षराणामकारोऽस्मि द्वंद्वः सामासिकस्य च ॥
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ॥
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ॥
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ॥
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ॥
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ॥
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ॥
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥
नान्तोऽस्ति शुभदिव्यानां विभूतीनां परन्तप ॥
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥
यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ॥
तत्तदेवावगच्छेस्त्वं मम तेजोंऽशसंभवम् ॥ ४१ ॥
अथवा बहुनोक्तेन किं ज्ञानेन तवार्जुन ॥
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ॥ ४२ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
शुभदिव्यविभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

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दशमाध्यायस्य प्रचलित
श्री भगवद्गीतानुसारं पाठभेदाः

श्लोकांकाः

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते	....		॥ ८
....	....	.... स्वयं चैव ब्रवीषिमाम्	॥ १३ ॥
....	....	.... विदुर्देवा न दानवाः	॥ १४ ॥
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः	....		॥ १६
....	....	.... त्वां सदा परिचिन्तयन्	॥ १७
....	....	.... दिव्या ह्यात्मविभूतयः	॥ १९
वेदानां सामवेदोऽस्मि	....		॥ २२
महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्	....		॥
यज्ञानां जपयज्ञोऽस्मि	....		॥ २५ ॥
ऐरावतं गजेन्द्राणां	....		॥ २७ ॥
अथवा बहुनैतेन किं ज्ञातेन तवार्जुन	....		॥ ४२ ॥

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ एकादशोऽध्यायः ११ ॥

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ॥
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥
भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ॥
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥
एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ॥
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ॥
योगीश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्री भगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ॥
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥
पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ॥
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि पाण्डव ॥ ६ ॥
इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ॥
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ७ ॥
न तु मां शक्यसि द्रष्टुमनेनैव स्वचक्षुषा ॥
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

सञ्जय उवाच

एवमुक्त्वा ततो राजन् महायोगीश्वरो हरिः ॥
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ॥
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमाल्यांबरधरं दिव्यगन्धानुलेपनम् ॥
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ॥
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ॥
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ॥
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान् ॥
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ॥
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम् ॥ १६ ॥

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ॥
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ॥
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ॥
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ॥
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ॥
स्वस्तीति चोक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः २१

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ॥
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ॥
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ॥

दृष्ट्वा हि त्वा प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो २४
दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ॥
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥
अमी सर्वे धृतराष्ट्रस्य पुत्राः सर्वैः सहैवाऽवनिपालसङ्घैः ॥
भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥
वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ॥
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥
नानारूपैः पुरुषैर्योध्यमाना विशंति ते वक्त्रमचिन्त्यरूपम् ॥
यौधिष्ठिरा धार्तराष्ट्राश्च योधाः शस्त्रैः कृत्ता विविधैः सर्व एव ॥२८॥
त्वत्तेजसा विहता नूनमेव तथा हीमे त्वच्छरीरप्रविष्टाः ॥ २९ ॥
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ॥
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभितो ज्वलन्ति ॥३०॥
यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ॥
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥३१॥
लेलिह्यसे ग्रसमानः समन्ताल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ॥
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णोः ॥ ३२ ॥
आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ॥
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥३३॥

श्री भगवानुवाच

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ॥
ऋतेऽपि त्वा न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥३४॥
तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ॥
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३५ ॥
द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि वीरयोधान् ॥
मया हतांस्त्वं जहि मा व्यथिष्ठा युद्ध्यस्व जेतासि रणे सपत्नान् ३६

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ॥
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३७ ॥

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यत्यनुरज्यते च ॥
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

कस्माच्च ते न नमेयुर्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ॥
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ॥
वेत्तासि वेद्यं परमं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ॥
अनादिमानप्रतिमप्रभावः सर्वेश्वरः सर्वमहाविभूते ॥ ३९ ॥

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥
नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ॥ ४० ॥

नहि त्वदन्यः कश्चिदस्तीह देव लोकत्रये दृश्यतेऽचिन्त्यकर्मा ॥
अनन्तवीर्यामितविक्रमस्त्वं व्याप्नोषि सर्वं च ततोऽसि सर्वः ॥ ४१ ॥

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ॥
अजानता महिमानं तवेमं मया प्रमादात् प्रणयेन वाऽपि ॥ ४२ ॥

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ॥
एकोऽथवाऽप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४३ ॥

पिताऽसि लोकस्य चराचरस्य त्वमस्य विश्वस्य गुरुर्गरीयान् ॥
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥ ४४ ॥

तस्मात् प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ॥
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियस्यार्हसि देव सोढुम् ॥ ४५ ॥

दिव्यानि कर्माणि तवाद्भुतानि पूर्वाणि पूर्वा ऋषयः स्मरन्ति ॥
नान्योऽस्ति कर्ता जगतस्त्वमेको धाता विधाता च विभुर्भवश्च ॥ ४६ ॥

तवाद्भुतं किं नु भवेदसह्यं किं वा शक्यं परतः कीर्तयिष्ये ॥
कर्तासि सर्वस्य यतः स्वयं वै विभो ततः सर्वमिदं त्वमेव ॥ ४७ ॥

अत्यद्भुतं कर्म न दुष्करं ते कर्मोपमानं न हि विद्यते ते ॥
न ते गुणानां परिमाणमस्ति न तेजसो नापि बलस्य नर्द्धेः ॥ ४८ ॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ॥

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥
किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ॥
तेनैव रूपेण भुजद्वयेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्री भगवानुवाच

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ॥
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥
न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ॥
एवंरूपं शक्यमहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥
मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ् ममेदम् ॥
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ॥
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ॥
इदानीमस्मि संवृत्तः सचेता प्रकृतिंगतः ॥ ५१ ॥

श्री भगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ॥
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥ ५२ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ॥
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥
भक्त्या त्वनन्यया शक्यो ह्यहमेवंविधोऽर्जुन ॥
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥
मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ॥
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
विश्वरूपदर्शनं नाम एकादशोध्यायः ॥ ११ ॥

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एकादशाध्यायस्य प्रचलित
श्री भगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं श्लोकांकाः

योगेश्वर ततो मे त्वं .... ॥ ४ ॥
.... महायोगेश्वरो हरिः ॥ ९
दिव्यमाल्यांबरधरं .... ॥ ११
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं.... .... ॥ २० ॥
अमी हि त्वाऽसुरसंघा विशंति.... .... ॥
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः .... ॥ २१ ॥
अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवाऽवनिपालमुख्यैः ॥ २६

॥ २७ श्लोकानंतरं सार्धैकश्लोकोधिकः प्राचीने ॥

विशन्ति वक्त्राण्यभिविज्वलन्ति .... ॥ २८ ॥
कर्णं तथान्यानपि योधवीरान् .... ॥ ३४
कस्माच्च ते न नमेरन्महात्मन् .... ॥ ३७
वेत्तासि वेद्यं च परं च धाम .... ॥ ३८ ॥

३९ श्लोके प्रपितामहश्च एतदनंतरं प्राचीने
अधिकार्धश्लोकेन ३९ तमश्लोकपूर्तिरस्ति
पुनश्च नमोनमस्तेस्तु सहस्रकृत्व इत्यारभ्य नमोस्तु ते सर्वत
एव सर्व इत्यत्राप्यर्धः श्लोकोऽधिकः प्राचीने ।

.... सर्वं समाप्नोषि ततोसि सर्वः ॥ ४० ॥
अजानता महिमानं तवेदं ....
.... त्वमस्य पूज्यश्च गुरुर्गरीयान् ॥ ४३
.... प्रियः प्रियायार्हसि देव सोढुं ॥ ४४ ॥

प्राचीने ४४ श्लोकानंतरं त्रयः श्लोकाश्चाधिकाः

तेनैव रूपेण चतुर्भुजेन .... ॥ ४६ ॥
एवंरूपः शक्य अहं नृलोके .... ॥ ४८ ॥
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन .... ॥ ५४ ॥

——:(०):——

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ द्वादशोऽध्यायः १२ ॥

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ॥
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ॥
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं मामुपासते ॥
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ॥
ते प्राप्नुवंति मामेव सर्वभूतहिते रताः ॥ ४ ॥
क्लेशोऽधिकतरस्तेषां सर्वत्राऽव्यक्तचेतसाम् ॥
अव्यक्ता हि गतिर्दुखं देहवद्भिरवाप्यते ॥ ५ ॥
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ॥
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ॥
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ॥
निवसिष्यसि मय्येव योगमुत्तममास्थितः ॥ ८ ॥
अथावेशयितुं चित्तं न शक्नोषि मयि स्थिरम् ॥
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥
अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ॥
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥
अथैतदप्यशक्तोऽसि कर्तुं मद्योगमास्थितः ॥
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ॥
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिर्निरंतरा ॥ १२ ॥
अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ॥
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ॥
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ॥
हर्षमन्युभयक्रोधैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ॥
सर्वारंभफलत्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥
यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ॥
शुभाशुभफलत्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥
समः शत्रौ च मित्रे च तथा मानापमानयोः ॥
शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ १८ ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ॥
अनिकेतः स्थिरमतिर्भक्तिमान मे प्रियो नरः ॥ १९ ॥
ये तु धर्मामृतमिदं यथोक्तं पर्युपासते ॥
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे

योगवित्तमविवरणपूर्वकं कर्मफलत्यागरूपधर्मामृतोपदेशो

नाम द्वादशोऽध्यायः ॥ १२ ॥

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द्वादशाध्यायस्य प्रचलित
श्री भगवद्गीतानुसारं पाठभेदाः

			श्लोकांकाः
....	....	.... पर्युपासते	॥ ३
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसां		....	॥ ५
....	....	.... अतऊर्ध्वं न संशय	॥ ८ ॥
अथ चित्तं समाधातुं		....	॥ ९
....	....	.... मद्योगमाश्रितः	॥ ११
....	....	.... त्यागाच्छांतिरनंतरं	॥ १२
हर्षामर्षभयोद्वेगैः	....	....	॥ १५ ॥
सर्वारंभपरित्यागी	....	....	॥ १६ ॥
शुभाशुभपरित्यागी	....	....	॥ १७ ॥

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ त्रयोदशोऽध्यायः १३ ॥

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ॥
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

श्री भगवानुवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ॥
एतत्ते कथयिष्यामि ज्ञानं ज्ञेयं च भारत ॥ २ ॥
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ॥
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥ ३ ॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ४ ॥
तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ॥
स च यो यत्प्रभावश्च तत्समासेन मे श्रृणु ॥ ५ ॥
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ॥
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितम् ॥ ६ ॥
महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ॥
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ७ ॥
इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ॥
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ८ ॥
अमानित्वमदंभित्वमहिंसा क्षान्तिरार्जवम् ॥
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ९ ॥
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ॥
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १० ॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ॥
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ११ ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १२ ॥
अध्यात्मज्ञाननिष्ठत्वं तत्वज्ञानार्थदर्शनम् ॥
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३ ॥
ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ॥
अनादिमत् परं ब्रह्म न सत्तन्नासदुच्यते ॥ १४ ॥
सर्वतः पाणिपादांतं सर्वतोऽक्षिशिरोमुखम् ॥
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ ॥ १५ ॥
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ॥
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १६ ॥
बहिरन्तश्च भूतानामचरं चरमेव च ॥
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १७ ॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ॥
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १८ ॥
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ॥
ज्ञानं ज्ञेयं ज्ञानगम्यं सर्वस्य हृदि वेष्ठितम् ॥ ॥ १९ ॥
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ॥
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ २० ॥
प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ॥
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ २१ ॥
कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ॥
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २२ ॥
पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ॥
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥ २३ ॥
उपदेष्टाऽनुमन्ता च कर्ता भोक्ता महेश्वरः ॥
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २४ ॥
य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ॥
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २५ ॥

ध्यानेनात्मनि पश्यंति केचिदात्मानमात्मना ॥
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २६ ॥
अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ॥
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २७ ॥
यावत्संजायते किंचित्सत्त्वं स्थावरजंगमम् ॥
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २८ ॥
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ॥
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २९ ॥
समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ॥
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ ३० ॥
प्रकृत्यैव हि कर्माणि क्रियमाणानि सर्वशः ॥
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ ३१ ॥
यदा भूतपृथग्भावमेकस्थमनुपश्यति ॥
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३२ ॥
अनादित्वान्निर्मलत्वात्परमात्माऽयमव्ययः ॥
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ६३ ॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ॥
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३४ ॥
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ॥
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३५ ॥
क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ॥
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३६ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
प्रकृतिपुरुषक्षेत्रक्षेत्रज्ञादिवर्णनं नाम त्रयोदशोऽध्यायः ॥ १३ ॥

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त्रयोदशाऽध्यायस्य प्रचलित
श्री भगवद्गीतानुसारं पाठभेदाः

				श्लोकांकाः
अर्जुन उवाचानंतरं	....	....		
प्रकृतिं पुरुषं....	....अयं प्रथमः श्लोकोऽधिकः प्राचीने ॥			
....	....	....	.... क्षेत्रज्ञ इति तद्विदुः	॥ ३ ॥
....	....	....	.... हेतुमद्भिर्विनिश्चितैः	॥ ६ ॥
अध्यात्मज्ञाननित्यत्वं		....	....	॥ १२
सर्वतः पाणिपादं तत्			....	॥ १५
....	....	....	.... सर्वस्य हृदि धिष्ठितं	॥ १९ ॥
उपद्रष्टाऽनुमंता च भर्ता भोक्ता महेश्वरः			....	॥ २४
अनादित्वान्निर्गुणत्वात्			....	॥ ३३

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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ चतुर्दशोऽध्यायः १४ ॥

श्री भगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ॥
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ॥
सर्गेऽपि नोपजायन्ते प्रलये न व्यथंति च ॥ २ ॥

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ॥
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ॥
तासां ब्रह्ममहद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ॥
निबध्नन्ति महाबाहो देहे देहिनमव्ययम्॥ ५ ॥

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ॥
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्॥
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ॥
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

सत्त्वं सुखे संजयति रजः कर्मणि भारत ॥
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

रजस्तमश्चाभिभूय सत्त्वं भारत वर्धते ॥
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ॥
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ॥
रजस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १२ ॥
अप्रकाशोऽप्रवृतिश्च प्रमादो मोह एव च ॥
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ ॥ १३ ॥
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ॥
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥
रजसि प्रलयं गत्वा कर्मसंगिषु जायते ॥
तथा तमसि लीनास्तु मूढयोनिषु जायते ॥ १५ ॥
कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ॥
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ॥
प्रमादमोहौ जायेते तमसोऽज्ञानमेव च ॥ १७ ॥
ऊर्ध्वं गच्छंति सत्त्वेन मध्ये तिष्ठन्ति राजसाः ॥
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥
नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ॥
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥
गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ॥
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ॥
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

श्री भगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ॥
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ॥
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥
समदुःखसुखस्वस्थः समलोष्टाश्मकाञ्चनः ॥
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ॥
सर्वारंभफलत्यागी गुणातीतः स उच्यते ॥ २५ ॥
मां च योऽव्यभिचारेण भक्तियोगेन सेवते ॥
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥
ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ॥
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे

सत्वरजस्तमोगुणमयजगद्वर्णनपूर्वकं गुणातीतस्थितिप्राप्तिसाधनज्ञाननिदर्शनं

नाम चतुर्दशोऽध्यायः ॥ १४ ॥

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चतुर्दशाऽध्यायस्य प्रचलित

श्रीभगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं			श्लोकांकाः
		.... सत्वं भवति भारत	॥ १०
....	....		॥ १५ ॥
तथा प्रलीनास्तमसि	....	....	॥ १७ ॥
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च		....	॥ २३ ॥
गुणा वर्तंत इत्येव योवतिष्ठति नेंगते		....	॥ २४
समदुःखसुखः स्वस्थः		....	॥ २५
मानापमानयो		....	॥ २५ ॥
सर्वारंभपरित्यागी		....	

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ पंचदशोऽध्यायः १५ ॥

श्री भगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ॥
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृता यस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ॥
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ॥
अश्वत्थमेनं सुविरूढमूलमसंगशस्त्रेण शितेन छित्त्वा ॥ ३ ॥

ततः परं तत्पदं मार्गितव्यं यस्मिन् गते न निवर्तंत भूयः ॥
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

निर्मानमोहा जितसङ्गदोषा अध्यात्मनिष्ठा विनिवृत्तकामाः ॥
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ॥
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ॥
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ॥
गृहीत्वा तानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ॥
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ॥
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ॥
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ॥
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥
गामाविश्य च भूतानि धारयाम्यहमोजसा ॥
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ॥
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥
सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ॥
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥
द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ॥
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ॥
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ॥
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥
यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ॥
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥
इति गुह्यतमं शास्त्रं मया प्रोक्तं तवाऽनघ ॥
एतद् बुद्ध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥ २० ॥

इति श्री भगवद्गीतायां श्रीकृष्णार्जुनसंवादे गुह्यशास्त्रविवर्णनपूर्वकं
पुरुषोत्तमयोगात्मको नाम पंचदशाध्यायः ॥ १५ ॥

पंचदशाध्यायस्य प्रचलित
श्री भगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं			श्लोकांकाः
छंदांसि तस्य पर्णानि	....		॥ १ ॥
असंगशस्त्रेण दृढेन छित्वा	....		॥ ३
ततः पदं तत्परिमार्गितव्यं	....		
यस्मिन्गता न निवर्तन्ति भूयः	....		॥ ४
अध्यात्मनित्या	....		॥ ५
गृहीत्वैतानि संयाति	....		॥ ८ ॥
....	....	प्राणिनां देहमाश्रितः	॥ १४
वेदांतकृद् वेदविदेव चाहं	...		॥ १५
इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ	....		॥ २०

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ षोडशोऽध्यायः १६ ॥

श्री भगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ॥
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ॥
दया भूतेष्वलौल्यं च मार्दवं ह्रीरचापलम् ॥ २ ॥
तेजः क्षमा धृतिस्तुष्टिरद्रोहो नाभिमानिता ॥
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ॥
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥
दैवी संपद्विमोक्षाय निबन्धायासुरी मता ॥
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥
द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ॥
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ॥
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥
असत्यमप्रतिष्ठं च जगदाहुरनीश्वरम् ॥
अपरस्परसंभूतमकिंचित्कमहेतुकम् ॥ ८ ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ॥
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ॥
असद्ग्रहाश्रिताः क्रूराः प्रचरन्त्यशुचिव्रताः ॥ १० ॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ॥
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ॥
ईहन्ते कामलोभार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ॥
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ॥
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ॥
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥
अनेकचित्तविभ्रान्ता मोहजालसमावृताः ॥
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥
आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ॥
यजन्ते नामयज्ञैस्ते दम्भेनाऽविधिपूर्वकम् ॥ १७ ॥
अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ॥
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥
तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ॥
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ॥
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ॥
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ॥ २१ ॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ॥
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥
यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ॥
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥
तस्माच्छास्त्रं प्रमाणं ते कार्याऽकार्यव्यवस्थितौ ॥
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे
दैवासुरसंपद्दैवासुरभूतसर्गवर्णनपूर्वकमासुरभावापन्नजन्तूनां
दशानिरूपणं नाम षोडशोऽध्यायः ॥ १६ ॥

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षोडशाऽध्यायस्य प्रचलित

श्री भगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं			श्लोकांकाः
दया भूतेष्वलोलुप्त्वं		....	॥ २ ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता		....	॥ ३
असत्यमप्रतिष्ठं ते		....	॥
अपरस्परसंभूतं किमन्यत्कामहैतुकं		....	॥ ८ ॥
मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तंतेऽशुचिव्रताः		....	॥ १० ॥
ईहंते कामभोगार्थं	....	....	॥ १२ ॥
ईश्वरोहमहं भोगी	....	....	॥ १४ ॥
....	....	.... मोहजालसमावृताः	॥ १४
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु		....	॥ १९ ॥

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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठान्तरसहिता ॥

॥ सप्तदशोऽध्यायः १७ ॥

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य वर्तन्ते श्रद्धयाऽन्विताः ॥
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

श्री भगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ॥
सात्त्विकी राजसी चैव तामसी चेति ताः शृणु ॥ २ ॥
सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ॥
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥
यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ॥
भूत-प्रेत-पिशाचांश्च यजन्ते तामसा जनाः ॥ ४ ॥
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ॥
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतनम् ॥
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ॥
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥
आयुः सत्वबलारोग्यसुखप्रीतिविवर्धनाः ॥
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥
कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ॥
आहारा राजसस्येष्टा दुःखशोकाऽऽमयप्रदाः ॥ ९ ॥
यातयामं गतरसं पूति पर्युषितं च यत् ॥
उच्छिष्टमपि चाऽमेध्यं भोजनं तामसप्रियम् ॥ १० ॥
अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ॥
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ॥
इज्यते विद्धि तं यज्ञं राजसं चलमध्रुवम् ॥ १२ ॥
विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणम् ॥
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥
देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ॥
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ॥
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ॥
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥
श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ॥
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ॥
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥
मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ॥
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥
दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ॥
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ॥
दीयते च परिक्लिष्टं तद् राजसमिति स्मृतम् ॥ २१ ॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ॥
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥
ओंतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ॥
ब्राह्मणा तेन वेदाश्च यज्ञाश्च विहिता पुरा ॥ २३ ॥
तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ॥
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ॥
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ॥
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ गीयते ॥ २६ ॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ॥
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ॥
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

इति श्रीभगवद्गीतायां श्रीकृष्णार्जुनसंवादे

श्रद्धामयपुरुषवर्णनपूर्वकं त्रिगुणरूपतपआहारयज्ञत्रिविध

तपो–दान–ब्रह्मनिर्देशोंतत्सदसत्प्रयोगवर्णनं नाम सप्तदशोऽध्यायः ॥ १७ ॥

——:(०):——

सप्तदशाऽध्यायस्य प्रचलित

श्रीभगवद्गीतानुसारं पाठभेदाः

पाठभेदावतरणं			श्लोकांकाः
....	....	.... यजंते श्रद्धयान्विताः	॥ १
प्रेतान्भूतगणांश्चान्ये		....	॥ ४ ॥
....	....	.... भूतग्राममचेतसः	॥ ६ ॥
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्		....	॥ १२ ॥
विधिहीनमसृष्टान्नं	....	....	॥ १३ ॥
ब्राह्मणास्तेन वेदाश्च	....	....	॥ २३ ॥

——:(०):——

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता प्रचलितपाठांतरसहिता ॥

॥ अष्टदशोऽध्यायः १८ ॥

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ॥
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

श्री भगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ॥
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥
त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ॥
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ॥
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ॥
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥
एतान्यपि च कर्माणि सङ्गं त्यक्त्वा फलानि च ॥
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥
नियतस्य च संन्यासः कर्मणो नोपपद्यते ॥
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥
दुःखमित्येव यः कर्म कायक्लेशभयात् त्यजेत ॥
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत ॥ ८ ॥
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ॥
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥
न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ॥
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ॥
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

पञ्चेमानि महाबाहो कारणानि निबोध मे ॥
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ॥
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ॥ १४ ॥

शरीरवाङ्मनोभिर्हि यत्कर्मारभतेऽर्जुन ॥
न्याय्यं वा विपरीतं वा पञ्च ते तस्य हेतवः ॥ १५ ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ॥
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ॥
हत्वाऽपि स इमांल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ॥
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ॥
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ॥
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ॥
वेत्ति सर्वेषु भूतेषु तद्राजसमिति स्मृतम् ॥ २१ ॥

यदकृत्स्नविदेकस्मिन् कार्ये सक्तमहैतुकम् ॥
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ॥
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ ॥ २३ ॥

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ॥
क्रियते क्लेशबहुलं तद्राजसमिति स्मृतम् ॥ २४ ॥

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ॥
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ॥
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ॥
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ॥
विषादी दीर्घसूत्रश्च कर्ता तामस उच्यते ॥ २८ ॥

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ॥
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ॥
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ॥
यथावन्नाभिजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसोन्विता ॥
सर्वार्थान् विपरीतांश्च बुद्धिः सा तामसी मता ॥ ३२ ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ॥
योगेनाऽव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ॥
प्रसङ्गेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ॥
न विमुञ्चति दुर्मेधा धृतिः सा तामसी मता ॥ ३५ ॥

सुखं त्विदानीं शृणु मे त्रिविधं भरतवर्षभ ॥
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदात्वे विषमिव परिणामेऽमृतोपमम् ॥
तत्सुखं सात्त्विकं विद्यादात्मबुद्धिप्रसादजम् ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदात्वेऽमृतोपमम् ॥
परिणामे विषमिव तद् राजसमिति स्मृतम् ॥ ३८ ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ॥
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ॥
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥ ४० ॥
ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ॥
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ॥
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ॥
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ॥
पर्युत्थानात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥
स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥
यतः प्रवृत्तिर्भूतानां येन विश्वमिदं ततम् ॥
स्वकर्मणा तमेवार्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥
श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ॥
स्वधर्मे निधनं श्रेयः परधर्मोदयादपि ॥ ॥ ४७ ॥
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४८ ॥
सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ॥
सर्वारंभा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४९ ॥
असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ॥
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ५० ॥
सिद्धिं प्राप्तो यथा ब्रह्म प्राप्नोति तन् निबोध मे ॥
समासेन तु कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५१ ॥
बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ॥
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५२ ॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ॥
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५३ ॥
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ॥

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५४ ॥
ब्रह्मभूतः प्रसन्नात्मा न शोचति न हृष्यति ॥
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५५ ॥
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ॥
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५६ ॥
सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ॥
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५७ ॥
चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ॥
बुद्धियोगं समाश्रित्य मच्चित्तः सततं भव ॥ ५८ ॥
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ॥
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनंक्ष्यसि ॥ ५९ ॥
यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ॥
मिथ्यैवाध्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ६० ॥
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ॥
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि सन् ॥ ६१ ॥
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६२ ॥
तमेव शरणं गच्छ सर्वभावेन भारत ॥
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६३ ॥
इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ॥
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६४ ॥
सर्वगुह्यतमं भूयः शृणु मे परमं वचः ॥
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६५ ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६६ ॥
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ॥
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६७ ॥
इदं ते नातपस्काय नाभक्ताय कदाचन ॥

न चाऽशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६८ ॥
य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ॥
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयम् ॥ ६९ ॥
न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ॥
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ७० ॥
अध्येष्यते च य इमं धर्म्यं संवादमावयोः ॥
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७१ ॥
श्रद्धावाननसूयश्च शृणुयादपि यो नरः ॥
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७२ ॥
कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ॥
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनञ्जय ॥ ७३ ॥

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ॥
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७४ ॥

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ॥
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७५ ॥
व्यासप्रसादाच्छ्रुतवानेतद्गुह्यतरं महत् ॥
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७६ ॥
राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ॥
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७७ ॥
तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ॥
विस्मयो मे महाराज हृष्ये च पुनः पुनः ॥ ७८ ॥
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ॥
तत्र श्रीर्विजयो भूतिर्ध्रुवा इति मतिर्मम ॥ ७९ ॥

इति श्री भगवद्गीतायां श्रीकृष्णार्जुनसंवादे सर्वकर्मफलत्यागपूर्वकं काम्यकर्मणां सम्यक्न्यासपूर्वकं सत्वरजस्तमोगुणमयजगद्विवरणपूर्वकं ब्रह्मप्राप्तियोगो नामाष्टादशोऽध्यायः ॥ १८ ॥

अष्टादशाऽध्यायस्य प्रचलित

श्री भगवद्गीतानुसारं पाठभेदाः

श्लोकांकाः

			॥ ७
नियतस्य तु	....	....	॥ ८
दुःखमित्येव यत्कर्म	....	....	॥ १५
शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः		....	॥ २०
....	....	.... भावमव्ययमीक्षते	॥ २२ ॥
यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकं		....	॥ २४ ॥
क्रियते बहुलायासं तद्राजसमुदाहृतं		....	॥ २८ ॥
....	....	.... शठो नैष्कृतिकोऽलसः	॥ ३७
यत्तदग्रे विषमिव		....	॥ ३८
....	....	.... यत्तदग्रेऽमृतोपमं	॥ ४४
परिचर्यात्मकं कर्म		....	॥ ४६
....	....	.... येन सर्वमिदं ततं	

॥ ४७ श्लोकानंतरं पद्यमेकमधिकं प्राचीने ॥

			॥ ५१ ॥
समासेनैव कौन्तेय	....	....	॥ ५१
सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे		....	॥ ५५
....	....	.... न शोचति न कांक्षति	॥ ५६
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः		....	॥ ५८
बुद्धियोगमुपाश्रित्य		....	॥ ६० ॥
मिथ्यैष व्यवसायस्ते	....	....	॥ ६१ ॥
....	....	.... करिष्यस्यवशोऽपि तत्	॥ ६२ ॥
....	....	.... हृद्देशेऽर्जुन तिष्ठति	॥ ६४ ॥
....	....	.... यथेच्छसि तथा कुरु	॥ ६९ ॥
....	....	.... मामेवैष्यस्यसंशयः	॥ ७६
....	....	.... एतद्गुह्यमहं परं	॥ ७८ ॥
....	....		॥ ७९ ॥
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः		....	
....	....	.... ध्रुवा नीतिर्मतिर्मम	

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER I

Stanza 1. The current reading is समवेता युयुत्सवः , which means "assembled together and desirous to do battle." These two adjectives, viz. "assembled together" and "eagerly desirous to do battle" qualify, according to the current reading, both the Kauravas and the Pandavas. This does not yield good sense. If we follow the current reading, the sense of the stanza will be :

'O Sanjaya, what are my sons, the sons of Pandu and other warriors, doing, assembled together and eagerly desirous to do battle, in the holy field of Kurukshetra ?'

But the adjective "desirous to do battle" is inappropriate here. For, among those "assembled together," all were not disposed or eager to engage in that war. There may have been some who desired blood-shed. But others had come to fight out of attachment, exertion of personal influence or fear of their sovereign overlord, and for many such reasons. Hence the phrase "desirous to do battle" is not suitable in this stanza ; but the compound सर्वक्षत्रसमागमे, "where all the Kshatriyas have gathered together" qualifying the noun "Kurukshetra" is more appropriate here. Hence that reading appears to be the correct one.

Stanza 3. The current reading is पश्यैतां . It means "behold (पश्य) this (एतां) army", while the old reading is पश्य तां which means "behold (पश्य) that (तां) army of the Pandavas." The encampment of the Pandava army extended over a great distance. Hence the use of the pronoun तां (yonder) is quite appropriate. There is no material alteration in the sense. The old reading provides greater ease of pronunciation.

Stanza 7. The current reading is नायकाः, while the old reading, recorded in our MS., is नायकान्. The latter appears to be more suitable. For in the first half of the stanza, the case-ending used is the nominative (विशिष्टा ये), and then again the accusative case-ending is used for the same persons (तान्निबोध). Now, the use of नायकाः, the nominative case again, will make the syntactical construction of the stanza involved and elliptical. The prose order, according to the old reading, will be—" हे द्विजोत्तम अस्माकं असमत्सैन्ये तु ये विशिष्टाः अग्रगण्याः सन्ति मम सैन्यस्य तान् नायकान् निबोध ते तव संज्ञार्थं तान् नायकान् ब्रवीमि कथयामि ।"

Hence the old reading is apparently superior.

Stanza 8. The current readings in this stanza are कृपश्च समितिञ्जयः and सौमदत्तिर्जयद्रथः. The variae lectiones in lieu of the current ones are कृपः शल्यो जयद्रथः and सौमदत्तिश्च वीर्यवान् respectively. They are more appropriate here. For, the epithet समितिञ्जयः (one who has achieved victory in battles) is not suitable for Kripa Acharya, who is neither known to have engaged in battle with any one nor to have scored a victory, previous to the teaching of the Gita by Shri Krishna. Moreover, the word समितिः does not mean battle, according to any Lexicon or Nighantu, but has the sense of "assembly" "multitude" "group" etc. though it is used in the sense "battle" only once in the Bhagavata. Thirdly, it is not plausible that the name of a powerful warrior like Shalya should not have been enumerated here. He ranked as equal with Arjuna and Shri Krishna. Warriors like Vikarna and Saumadatti (Bhurishravas) are enumerated, though they were decidedly inferior to Shalya. It is, therefore, improbable that a warrior like Shalya, a prop of the Kaurava army, should have been omitted. It appears, therefore, that the reading of our MS. is preferable.

Stanza 9. The v. l. नानायुद्धविशारदाः in lieu of सर्वे युद्धविशारदाः is more appropriate. For, in the preceding पाद, the phrase नानाशस्त्रप्रहरणाः "skilled in wielding various missiles"—is used. In the same way, we might very well expect a parallel or similar

expression like नानायुद्धविशारदाः "skilful in various modes of fighting." The word सर्वे is not proper here, for all the warriors of the eighteen battalions (*akshauhini*) of the army could not have been skilled in war. Hence, the word नाना which occurs in the third quarter might consistently and fittingly occur in the fourth.

Stanza 11. The v. l. तु in the place of च seems to be better. च means "and", while तु has the sense of "on one's part." The stanza, therefore, means: "Let all of you, on your part, standing in your respective positions at the entrances of the battle-array, defend Bhishma."

Stanza 18. The current reading is द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते, while our MS. reads पांचालश्च महेष्वासो द्रौपदेयाश्च पञ्च च। The epithet महेष्वासः "the great bowman" applied to king Drupada (पाञ्चालः) is quite appropriate. Hence our reading appears to be better.

Stanza 19. For the current reading व्यनुनादयन् our MS. reads अभ्यनुनादयन्. The उपसर्ग वि denotes excessiveness (विशेषेण) and अभि denotes motion towards. Though both particles denote the loudness of the noise, we prefer the MS. reading inasmuch as it tells us more clearly that the noise went from the earth to the sky and so resounded deeply.

Stanza 21. The v. l. उभयोः सेनयोर्मध्ये in place of the current reading सेनयेारुभयोर्मध्ये makes no change in the meaning. The adjective उभयोः is placed before the noun qualified. It exhibits the haste with which Arjuna wished to go in the middle of the two armies.

Stanza 24. Vide note on stanza 21 above.

Stanza 27. The current reading is विषीदन्निदमब्रवीत्. Our MS. reads सीदमानोऽब्रवीदिदम्. The MS. reading is more appropriate. The words "विषीदन्" and "सीदमानः" apparently convey the same meaning. But there is a subtle distinction in

their meanings. विषीदन् means विषादं उपतापं कुर्वन् विषण्णः सन् (i. e. feeling sad, being cast down or dejected). Cf हेमचन्द्र-"जाड्यं मौर्ख्यं विषादोऽवसादः सादो विषण्णता." The Sanskrit commentators adopt the meaning "afflicted with sorrow, grief etc." But the reading सीदमानः which means: "whose limbs were sinking on account of extreme anguish"—is preferable, because in the immediately following stanza (28) Arjuna says "सीदन्ति सर्वगात्राणि" (all my limbs become languid). The word सीदमानः is, therefore, more suitable than विषीदन्.

Stanza 28. The current version runs

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समवस्थितं ।

Here Arjuna says स्वजनं in the singular for his 'own people', who are many. From the point of view of grammar it may well have a plural (collective) meaning but it will be in place only if it accords with the context, i. e. if it is in keeping with the expressions that have gone before and those which occur later. Shri Vyasa, the author of the Gita, has been using only plurals in the three verses 25-27 immediately preceding. If he had desired to indicate the several relations by using the singular, he could have written as follows :—

उवाच पार्थ पश्यैतं समवेतं कुरुं तथा ।
तत्रापश्यत् स्थितं पार्थः पितरं च पितामहं ॥
मित्रं पौत्रं सुतं चैव सोदरं मातुलं गुरुं ।
श्वशुरं सुहृदं चैव सेनयोरुभयोरपि ॥

This would have been accurate from a strictly grammatical view-point, but common sense as well as literary taste would hardly be propitiated thereby.

Verse 28 is in the same position. Arjuna must naturally have used the plural in the conversational language of the time, hence *his* words cannot give rise to any dispute. Doubt arises only about the poet Vyasa's diction, upon seeing the plural used here too in the ancient MS. Since Vyasa has begun detailing the relatives in the plural number, it will not

appear natural for him to put a singular noun in Arjuna's mouth all on a sudden. And it is the plural that is found in our old MS. Hence there can be no hesitation in accepting it as the only true and correct reading. Thus instead of the current version we should read as in the ancient MS

दृष्ट्वेमान्स्वजनान्कृष्ण युयुत्सून्समवस्थितान् ।

and that would be proper.

The v. l. सीदन्ति सर्वे गात्राणि in lieu of the current reading सीदन्ति मम गात्राणि, appears to be correct. When Arjuna says सीदन्ति मम गात्राणि–the question naturally arises, which of his limbs were sinking. The question remains unanswered if the current reading be adopted. There is no point in saying *my* (मम) limbs, for it naturally follows because the discourse is going on between Arjuna and Shri Krishna only. The bewilderment and grief are experienced by Arjuna alone. If we adopt the reading of our MS. "सर्वे गात्राणि" (each and every limb is drooping and languishing), no question arises as to which particular limb—hand, foot, brain etc.—is drooping.

Stanza 31. The current reading is न च राज्यं सुखानि च (I do not desire kingdom and happiness). The old reading of our MS. is न राज्यं न सुखानि च (I wish neither for kingdom nor even for happiness). This repeated negative construction brings out the strong aversion of Arjuna towards engaging in battle. Therefore, the old reading is preferable.

Stanza 33. The current reading is:

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।

"(Those for whom we desire kingdom etc.) those very preceptors etc. have come to this war discarding (their) life and wealth." While, our MS. reads:

ते एवेमे स्थिता योद्धुं प्राणांस्त्यक्त्वा सुदुस्त्यजान् ।

"Those very persons for whom we desire kingdom, enjoyments and happiness are standing to fight (with me), risking life which is very difficult to part with." This

reading seems to be consistent and convincing. सुदुस्त्यजान् "difficult to part with—that could be discarded only on compulsion, never willingly"—is the adjective qualifying प्राणान्.

To mention धनानि just after प्राणाः would amount to ranking wealth equal with प्राणाः. Life is the dearest of all; lower than life are considered kingdom, wife, son and kingly pleasures. Wealth comes even lower than the above. It would have been fitting if it had been said, "They have come to fight discarding kingdom, wife, sons and life."

But to enumerate "wealth" just after "life" is thoroughly wrong and improper. It is not probable that Arjuna who refuses to slay kinsmen even for the sake of the kingdom of the three worlds, should rank or compare wealth as equal with life. Therefore the word सुदुस्त्यजान् "difficult to be discarded willingly—dearest—" as qualifying प्राणान् appears to be quite suitable here.

The current reading अवस्थिताः in this stanza might mean "sat" "came" etc. It is not suitable. But the reading स्थिताः (are standing confronted) of our MS. is quite appropriate. Our reading योद्धुं is superior to the current reading युद्धे (in the battle)—for the latter could have been justified if the battle had commenced already. But the fight had not yet commenced, hence the infinitive is more suitable and accurate. Our reading "ते ऽपीमे.........दुस्त्यजान्" is therefore decidedly more accurate than the current reading "त इमेऽवस्थिता......धनानि च."

Stanza 35. The current reading is हेतोः किन्नु महीकृते. Here किम् is followed by नु. The meaning intended is: "I do not wish to slay kinsmen even for the kingdom of the three worlds; how, then, should I desire to slay them for this earth?" This sense is not brought out by putting नु after किम्. But it could be so done by putting उ after किम्.

The meaning of नु according to शाकुन्तल, महाभारत, and

मेदिनी-कोश is वितर्कः, अपमानः, हेतुः and उपदेशः; while that of उ is संबोधनं, रोषोक्तिः and अनुकम्पा. Here Arjuna is speaking with a sad heart. "I do not wish to slay kinsmen even for the kingdom of the three worlds; not even if they should slay me; how, then, should I slay them for this earth?" The sentiment that Arjuna exhibited by this speech could be well expressed only by किमु महीकृते rather than by किन्नु महीकृते. Therefore, our reading is preferable.

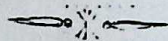
Stanza 36. The current reading is धार्तराष्ट्रान्सबान्धवान् It is inaccurate, because it means: "The sons of Dhritarashtra with their kinsmen" The correct reading, found in our MS., is स्वबान्धवान्—"It is not proper for us to slay the sons of Dhritarashtra, *our own kindred.*"

In the second hemistich of this stanza, the current reading is "स्वजनं हि कथं हत्वा........." as in st. 28. Here too our reading स्वजनान् हि is more suitable. Instead of construing स्वजनं in the collective sense of स्वकुटुम्बं, it is better to adopt the direct plural expression. Hence, the reading स्वजनान् हि कथं हत्वा is more acceptable.

Stanza 38. The current reading is प्रपश्यद्भिर्जनार्दन. The preposition प्र denotes प्रकर्ष or विशेषता (a high degree). प्रपश्यद्भिः "by us, knowing to a high degree..........." But the correct reading appears to be संपश्यद्भिर्जनार्दन. The preposition सं denotes सम्यक्ता. संपश्यद्भिः means सम्यक्तया सारासारज्ञानपूर्वकं संपूर्णतया पश्यद्भिः (although we know very well, completely, what is beneficial and what is injurious—we know very well the evil consequent upon the destruction of the family).

Stanza 44. The current reading is हन्तुं स्वजनमुद्यताः. This reading does not appear to be appropriate in view of the concluding portion of our comment on stanza 36 above. The old reading (स्वजनान्हन्तुमुद्यताः) is far more convincing. Vide translation for the meaning.

Stanza 46. The current reading is **विसृज्य सशरं चापं** in the second hemistich. **विसृज्य** has the sense of "having laid down quietly or slowly." The meaning would be "having **put down** the bow, along with the arrow........." But our MS. reads **उत्सृज्य सशरं चापं** "Arjuna, having said this in the battle-field, his mind bewildered with sorrow, **threw off** his bow along with the arrow, and sat down in the rear part of the chariot." The second and fourth quarters of the current stanza stand interchanged in our MS.

Thus ends the First Chapter entitled "Observation of the Army" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad--Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER II

Stanza 1. The current reading is विषीदन्तं (who was feeling apathetic). The original reading, found in our Ms., appears to be सीदमानं ("who was affected by languor and disquietude"). The old reading appears to be more appropriate.

Stanza 2. The current reading is "क्लैब्यं मा स्म गमः पार्थ". Instead of using the prohibitive particle मा with the preterite aorist (with its augment dropped) गमः, in the imperative sense, circuitously, it is better to use the imperative गच्छ directly. Hence the latter reading is superior and natural.

Stanza 5. The current reading is

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुंजीय भोगान् रुधिरप्रदिग्धान् ॥

The meaning is: "It is better to eat in this world even what is got by begging than to slay these magnanimous Gurus. Shall I enjoy pleasures, stained with blood, by slaying here the Gurus, desirous and greedy of wealth as they are?"

The old reading "भैक्ष्यं श्रेयस्करं" is superior to भैक्ष्यं भोक्तुं श्रेयः inasmuch as it preserves metrical regularity and yields an unstrained sense.

The old reading is:—

गुरूनहत्वा हि महानुभावान् श्रेयस्करं भैक्ष्यमपीह लोके ।
न त्वर्थकामास्तु गुरून्निहत्य भुंजीय भोगान् रुधिरप्रदिग्धान् ॥

The meaning is: "It appears to me to be good if I do not get kingdom by forbearing to slay venerable elders endowed with all virtues, being thereby forced to live upon begging. Wealth, pleasures, desires etc. (अर्थकामाः) are not at all beneficial to us (न तु श्रेयस्कराः) if we have to slay venerable elders (गुरून् निहत्य). Am I to dally with such blood-stained pleasures?' This old reading appears to be superior.

The current reading is not suitable from another point of view also. Arjuna in the first quarter of this stanza employs the epithet महानुभाव (virtuous, magnanimous) for his Gurus. Cf. the Lexicon शब्दरत्नावली —"सुकृती पुण्यवान् धन्यो धर्मी च धर्मवानपि"—. महानुभाव means "virtuous," "pious", "righteous" etc. Is it proper to call such righteous elders "greedy of pelf" in the same stanza ?

Moreover, in the first hemistich, when it is said: "It is good if by forbearing to slay venerable elders I am forced to live upon begging"—it is but natural to expect Arjuna saying "I see no good in wealth obtained by slaying those venerable Gurus." Such a natural and unstrained sense can be secured by adopting the old reading of our MS. But the current reading leads to utter confusion. It is no wonder that commentators, who had before them only the current reading, should anyhow try to make some sense out of it.

Stanza 6. The current reading in the fourth पाद is: तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः । अवस्थिताः has the sense of "अवस्थानं कृतवन्तः स्थितिं वासं कुर्वन्तः" that is "sitting' or 'dwelling". The second hemistich of this stanza would mean: "These very sons of Dhritarashtra, after killing whom we do not desire to live, *are sitting before us* (!)"—while according to the old reading the meaning would be as given in the translation. Hence the old reading is preferable.

Stanza 7. The old reading is पृच्छामि त्वा for the current one पृच्छामि त्वां. There is no difference of meaning between the two. But it appears better if we read त्वा in place of त्वां. त्वा is also used in II. 2. above.

Stanza 8. The first hemistich, according to the current reading is: नहि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् । The word यत् being pressed to yield the meaning of यत् कर्म, the interpretation of the above according to the Sanskrit commentators and translators is "I do not see any course of action that would dispel this my sorrow, withering my senses, even

though I should attain unrivalled and prosperous dominion over the earth, nay, even the overlordship of the gods."

The old reading is : न हि प्रपश्यामि मनापनुद्याद्य : शोकमुच्छोषणमिन्द्रियाणाम् ।

In the preceding (seventh) stanza Arjuna says to Shri Krishna "I am your disciple; I have surrendered myself to you ; instruct me the right course of action at this critical moment." Immediately he speaks the present stanza. The pronoun यः of this stanza serves as a link with the preceding one. But the intrusion of यत् spoils the natural sense and breaks the contextual link. For the meaning of this stanza vide translation.

Stanza 10. The current reading is विषीदन्तमिदं वचः. The old one is सीदमानमिदं वचः । We have discussed this reading in our gloss on I. 27 above.

Stanza 11 (अ) This stanza is not found in the vulgate text of the Bhagavadgita. There soon after श्रीकृष्ण उवाच, the stanza beginning with अशोच्यानन्वशोचस्त्वं occurs. No reason is assigned *why* Arjuna grieved for those who were not to be grieved for. Up till now we saw nothing inconsistent. But now, knowing as we do this important stanza that was missing in the context, we find the stanza अशोच्यानन्वशोचस्त्वं abrupt. The whole stanza coming immediately after श्रीकृष्ण उवाच is

त्वं मानुष्येणोपहतान्तरात्मा विषादमोहाऽभिभवाद्विसंज्ञः ।
कृपागृहीतः समवेक्ष्य बन्धूनभिप्रपन्नान्मुखमन्तकस्य ॥

(Vide translation). The following stanza will now quite fit in the context. For these reasons the claims of the stanza to originality are unquestionable.

Stanza 11 (आ). The current reading of the second quarter of this stanza is प्रज्ञावादांश्च भाषसे. It means: "You give discourses on wisdom." This meaning, however, would imply that he was dull-headed or rather a wiseacre.

But the fact is that Arjuna has neither exhibited the alleged erudition, nor given discourses on wisdom, in the first Chapter or within the first ten stanzas of this.

He has, in fact, exhibited the same sentiments of revulsion, compassion etc. which an average person would do, in the natural course of things, if he should face the contingency of slaying preceptors, venerable elders, kinsfolk etc. Being completely bewildered at the prospect of such a slaughter, he approached Shri Krishna as a disciple and sought instruction. Cf

कार्पण्यदोषोपहतस्वभावः..............शाधि मां त्वां प्रपन्नम् ॥ (II. 7)

It is evident from this stanza, that instead of parading his erudition or wisdom, he approached Shri Krishna as an humble disciple, without any pretensions to wisdom or learning. In the light of this fact, how cruel it would be if Shri Krishna taunted him with his "wisdom" and "learning", in the words: "प्रज्ञावादांश्च भाषसे"! But the fact is that Shri Krishna did not speak like that. But, when Arjuna, throwing aside his bow and arrow, sat down in his chariot, with tears in his eyes, on account of supreme compassion—Shri Krishna said: "You are grieving for those who are not to be grieved for," and added प्रज्ञावान् नाऽभिभाषसे, प्रज्ञावान् बुद्धिमान् सन् अपि मत्संमुखं न भाषसे, न किमपि ब्रवीषि तन्न युक्तम् "Although you are wise, you are not talking with me. This does not become you."

Soon after this, Shri Krishna ranks him with the wise and says: "गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः"। "The wise do neither grieve for the dead nor for the living." It does not, therefore, become you to grieve for these people, wise as you are. Thus, Krishna himself acknowledges that Arjuna is wise. It is not probable, therefore, that Shri Krishna would taunt him on his alleged words of wisdom Krishna, in fact, never levelled the taunt at him; for the reading प्रज्ञावादांश्च भाषसे is, obviously, wrong, the correct one being प्रज्ञावान्नाऽभिभाषसे.

As a matter of fact all the Pandavas were vastly learned. They had studied all the Vedas and the six Shastras (auxiliary sciences) intensively, as is well known.

Chapter 2 Rendering of the Gloss "Siddhidatri"

तेऽधीत्य निखिलान्वेदान् शास्त्राणि विविधानि च ।
न्यवसन्पाण्डवास्तत्र पूजिता अकुतोभयाः ॥

(Adi Parva, I. 24.)

"Having studied the four Vadas and all the auxiliary sciences, honoured of all, the Pandavas resided there, fearing none."

Thus Arjuna knew the four scriptures and several sciences and held high rank among the learned men of the time. Hence there would be nothing wrong if, as a learned man, he had raised such questions or "learned debates" as we have read. And Shri Krishna could not thereupon have retorted: "You are pronouncing wise discourses!" Of course if the speaker were ignorant or illiterate, or if he were discoursing on the sciences although quite innocent of them, a learned men could have snubbed him thus: "Sit down. You are perfectly innocent of the Shastras and you are rattling off big words about them! You are proceeding to interpret the Shastras, indeed! What right have you to debate a subject of which you know nothing?"

But Arjuna was in no way behind Shri Krishna in the matter of scriptural and secular erudition, nor could Shri Krishna have discoursed anything to him if he had considered him ignorant. Really Shri Krishna had not rebuked him in that manner, but had on the contrary said प्रज्ञावान्नाभिभाषसे "Though learned and wise, you speak nothing; you remain dumb. This does not become you." Hence the reading प्रज्ञावादांश्च भाषसे is inaccurate and the ancient reading प्रज्ञावान्नाभि भाषसे is alone correct here.

Stanza 12. The correct reading is न त्वेवाहं.........न त्वं नेमे .... ॥ ...वयमतः परं ॥ The old one is न ह्येवाहं.........न त्वं नामी ....वयमितः परं ॥ The reading न हि एव अहं in lieu of न तु एव अहं is preferable. तु means "but", while हि is a particle of

emphasis. इतः परं appears to be preferab'e to अतः परं in the sense "hereafter" (time).

Stanza 21. The current reading is कथं स पुरुषः पार्थ कं घातयति हन्ति कं । It is wrong. Both घातयति (3 s. causal of root हन्) and हन्ति (3 s. present, rt. हन्) refer to the same thing (" killing ").

The use of two verbs is unnecessary to express the same sense. It is said in the preceding stanza that "The self is never born; never dies; it is unborn, eternal; perpetual, ancient; he is not slain when the body is slaughtered; know that the Self is imperishable, unborn and immutable." It would be quite inconsistent to say, soon after this, कं घातयति हन्ति कं. The better reading would be "हन्यते हन्ति वा कथम्" (how can that Self be slain by others or slay others ?) Vide also the parallel reading in stanza 19 d. above.

Stanza 26. The current reading of the first half of this stanza is "अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्"। The reading अथ च एनं is not appropriate; for, both अथ and च mean "and." The context does not require this meaning; it rather requires an expression like "अथ वा" which is furnished by our MS.

Shri Krishna had instructed Arjuna from one point of view in the preceding stanza. Now, he expounds the same proposition from another point of view. He asserts that Arjuna should not grieve (नानुशोचितुमर्हसि) whether he accepts the self to be imperishable or perishable. For introducing an alternative the expression "अथवा" is perfectly suitable.

The second hemistich of the stanza according to the current reading is तथापि त्वं महाबाहो नैनं शोचितुमर्हसि । The pronoun एनं is already used in the first hemistich (अथवैनं), hence it is needless to use the same pronoun again (नैनं). The old reading नैवं appears to be preferable, for Shri Krishna asserts "You should not grieve, for this reason that (एवं) Death is certain for the born and birth is certain for the dead; therefore, you should not grieve over the inevitable (occurrence

of birth and death)." Thus एवं serves as a connecting link between stanzas 26 and 27. Hence the reading तथापि त्वं महाबाहो नैवं शोचितु मर्हसि seems to be preferable.

Stanza 27. The current reading is जातस्य हि ध्रुवो मृत्युः। Here ध्रुवः is the adjective qualifying मृत्युः. Our MS. reads जातस्य हि ध्रुवं मृत्यु ध्रुवं जन्म मृतस्य च. Instead of ध्रुवः an adjective, if we adopt the reading ध्रुवं, an adverb, the sense will be much better. ध्रुवं (adverb) emphasizes the fact of certainty.

Stanza 30. The currect reading in stanza 30d is न त्वं शोचितु मर्हसि (the self is indestructible, therefore it does not become you to grieve for every being.)

This reading is not so suitable as the one in our MS. which reads नात्र शोचितुमर्हसि. It yields better meaning, viz. अत्र युद्धे आगत्य सर्वाणि भूतानि त्वं शोचितुं नार्हसि. "It does not behove you to grieve for each and every created being here on this battle-field—now at such a juncture." Hence नात्र is superior to न त्वं.

Stanza 35. The current reading in 35c is येषां च त्वं बहुमतो ......। "You will be thought of lightly by those who thought highly of you." The reading in our MS. is एषां च त्वं etc. There is no need of the relative pronoun येषां, for the people who had a very high regard for Arjuna were standing in front of him. Hence, we should rather expect a demonstrative pronoun, such as एषां found in our MS. Shri Krishna is here alluding to those who were standing just in front of Arjuna. "You are highly thought of by these (warriors), standing in front of you; if therefore, you turn your back on this war, you will be spoken of lightly by them." एषां appears, here, more suitable.

Stanza 40 The current reading of the first hemistich of this stanza is नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। The accepted interpretation is: "In this path of liberation or Karma-Yoga, there is no annihilation of an action already commenced; there is neither transgression etc." The old MS. reading is

"नेहाऽतिक्रमनाशोऽस्ति प्रत्यवायो न दृश्यते"। This appears to be correct. What a charming sense does it yield in this context!

Unlike the Yoga which consists in the suppression of the functions of the mind, there is, in this Karma-Yoga, no fear of ruin consequent upon transgression of rules, order etc. There is no sin in it. Even a little of this knowledge saves one from great danger. In this Karma-Yoga there is no possibility of negligence, mistake or an error of judgment.

The meaning of the word अभिक्रम is given in the Lexicons and Nighantus as follows :—

अभिक्रमः—आरोहणं सम्मुख गमनं ascending, or going towards; while the meaning of अतिक्रमः is क्रमोल्लंघनं, नियमोल्लंघनं. The synonyms of अतिक्रमः are अतिपातः, अपराधः, प्रमादः, प्रज्ञापराधः (अतिक्रांतः क्रमः नियमः इति अतिक्रमः). प्रत्यवायः means पापं, दुर्भाग्यं. (प्रत्यवाय्यते इति प्रत्यवायः—derived from प्रति + rt. अव् in the sense of अपगतिः) In the preceding stanza Shri Krishna promised to give instruction in Yoga (Vide translation). That instruction is contained in the present stanza.

The reading दृश्यते in lieu of the current one विद्यते in 40b is preferable as the meaning "*is seen*" is more forcible than "*is known*".

Stanza 41. The current reading is बुद्धिरेकेह (एका + इह) "the will is single-pointed *here*" while that of our MS. is एकैव (एका + एव). The latter is preferable inasmuch as it conveys emphasis: "it is single-pointed only."

Stanza 42. The current reading in 42c is वेदवादरताः (who delight in the Vedic texts of praise—अर्थवाद) while the reading of our MS. is वेदवादपराः (who cling to the Vedic texts of praise which promise heaven etc.) The latter interpretation appears preferable. This stanza is closely connected with the stanza following.

Stanza 43. कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदां । क्रिया-विशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ Such is the current reading. The meaning

is: "Those to whom desires such as the attainment of heaven etc. are the highest goal, those who chiefly think of winning heaven only, declare various actions which give rebirth, for the attainment of pleasure and power resulting as the reward of those actions".

In this stanza, accusative singular is used throughout, therefore, the meaning has to be strained and twisted. We have to supply the predicate (वाचं प्रवदन्ति) from the preceding stanza, to bring out the intended sense. As a matter of fact the current reading and its meaning have no connection in the context. The old and correct reading is:

कामात्मानः स्वर्गपरा जन्मकर्मफलेप्सवः ।
क्रियाविशेषबहुला भोगैश्वर्यगतीः प्रति ॥

For the meaning of this stanza vide translation. See how closely stanzas 42 and 43 are connected logically. The confusion caused by the current reading is removed by adopting the old one. The two stanzas constitute one single thought.

Stanza 47. The current reading in 47a is कर्मण्येवाधिकारस्ते. This does not appear to be a sound reading. It means: "Your duty lies in action only." Here we have to supply the verb अस्ति. The old reading is कर्मण्यस्त्वधिकारस्ते. Knowing the thoughts of Arjuna, Shri Krishna says "You have to discharge your duties without expectation of reward. You must act and act. You need not think of its fruit. What right have you to think of its fruit? None at all.' Such a sense is brought out by अस्तु. Hence it is superior.

Stanza 48. (आ). This stanza is not found in the vulgate text of the Bhagavadgita. It is found only in the recension represented by our MS. Looking to the context, we can ill afford to lose such a valuable stanza. In stanza 47th Shri Krishna says: "Let your duty be with the action; never with its reward.........do not be attached to inaction also. You must discharge your duty, unattached to reward, thinking success or

failure as equal. This attitude of equality towards success or failure, pleasure or pain is called Yoga." Soon after this Shri Krishna says "दूरेण ह्यवरं कर्म......... " He inculcates, therein, that low action should be kept afar, with the aid of the Yoga of the intellect. In stanza 47, he admonished Arjuna to give up attachment. Hence, the author felt the need of defining a त्यागिन् and a बुद्धिमान्. This need he supplied by the stanza यस्य सर्वे समारंभा.........बुद्धिमान् ॥ "The man whose all actions are free from the desire of gain and the bondage of the expectation of rewards, and who has sacrificed his all in the relinquishment of the hope of reward is a त्यागिन् and a बुद्धिमान्."

Stanza 50. The current reading in 50a is बुद्धियुक्तो जहातीह. इह means in this birth or in this world.

The old reading is जहातीमे. इमे means "both these". जहातीमे means: is free from both these—merits and demerits.

Stanza 51. In the preceding stanza Shri Krishna said: "Yoga is the proficiency in the performance of actions." Now he says: "The wise who resort to the Yoga of the intellect, renounce the reward of action; and being freed from the bondage of action, go to the blissful abode." The current reading जन्मबंधविनिर्मुक्ताः, "free from the bondage of *birth*"—is not so good as the one of our MS. for the following reasons:—

In stanzas 48, 49, 50 and 51, the discussion is going on about कर्म, so we should naturally expect an allusion to कर्म here. The main theme of the four stanzas is that one should perform *action* without expectation of reward; one must be free from the bondage of *action*. The use of the expression जन्म बन्धविनिर्मुक्ताः rather abruptly interrupts the logical continuity of the theme. The reference to जन्म is out of place here. The proper expression is कर्मबन्धविनिर्मुक्ताः as in our MS.

Stanza 54. The current readings in this stanza are स्थितप्रज्ञस्य and स्थितधीः. The readings of our MS. are स्थिरप्रज्ञस्य and स्थिरधीः. Apparently, it seems that there is no difference in

the meanings of the words स्थितप्रज्ञ and स्थिरप्रज्ञ ; स्थितधीः and स्थिरधीः. The adjective स्थिर is more comprehensive. It can be used both for concrete things and abstract concepts. स्थित can be used only for concrete and corporeal objects. Arjuna is speaking about बुद्धि, which is an abstract quality of the mind. Hence the use of the adjective स्थिर in lieu of स्थित is preferable and original.

As regards व्रजेच्च, the reading of our MS., and व्रजेत, the current reading, the former is preferable. In the current reading there is no conjunction joining the queries : स्थितधीः किं प्रभाषेत ? स्थितधीः किमासीत ? and स्थितधीः किं व्रजेत ? The reading of our MS. supplies the wanted conjunction, besides restoring the परस्मैपद form.

Stanzas 55, 56. Vide notes on 54 above.

Stanza 58. The fourth पाद of this stanza reads according to the current text तस्य प्रज्ञा प्रतिष्ठिता "his intellect is steady." Here we have to take प्रतिष्ठित in the sense of "steady"; but as a matter of fact, the technical meaning of that word is प्रतिष्ठायुक्तः गौरवान्वितः. We have to twist the sense of स्थिरता out of the word प्रतिष्ठित. But the old reading is स्थिरप्रज्ञस्तदोच्यते "When a man withdraws the senses from their objects, he is said to be steady-minded." Hence the old reading is more suitable.

Stanza 60. The current reading of the first hemistich is यततो ह्यपि कौन्तेय, पुरुषस्य विपश्चितः। Here यततः हि अपि means "even though he *endeavours.*" In the preceding stanza no one is instructed by Shri Krishna to make an endeavour of any kind. Hence the phrase यततो ह्यपि lacks in propriety. The suitable reading appears to be यत्तस्यापि हि. It means : "The excited senses carry away the mind of even such a man (described in stanza 59) to the sense-objects."

Stanza 61. The reading of the vulgate text is :

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

The first hemistich means: 'The Yogi must concentrate his mind in me, by restraining all the senses." The *means* of restraining the senses is not specified here. The word इन्द्रियाणि implies all the senses. There is no need to repeat the word सर्वाणि. It is seperfluous. The old reading appears to be superior. तानि संयम्य मनसा युक्त आसीत मत्परः "The Yogin must concentrate his mind in me, by restraining all the senses with the mind." Here the word मनसा tells us the *means* by which the senses are to be checked. The old reading स्थिरप्रज्ञः स उच्यते is manifestly better than the current one तस्य प्रज्ञा प्रतिष्ठिता ।

Stanza 64. The reading of the vulgate is:

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

The meaning is: The self-controlled person who pursues the sense-objects with the senses which are freed from like and dislike, and which (senses) are under his control, attains peace.

It is wrong to say that the senses are free from desire and aversion (रागद्वेषौ). The senses are not endowed with a mind and an intellect. Desire and aversion are but the function of the mind. The adjective रागद्वेषविमुक्तैः, therefore, as qualifying इन्द्रियैः, is not suitable at all. Hence the reading of our MS. रागद्वेषविमुक्तस्तु विषयानिन्द्रियैश्चरन् is far superior to the current one. For its meaning vide translation.

In short, the adjective रागद्वेषविमुक्त should qualify the *man* and not the *senses*.

Stanza 68. The current reading is तस्य प्रज्ञा प्रतिष्ठिता. The reading of our MS. is स्थिरप्रज्ञा च सा स्मृता. For the propriety of the latter reading vide notes on stanza 58 above.

Stanza 69. The current reading in 69d is सा निशा पश्यतो मुनेः. Our MS. reads सा रात्रिः पश्यतो मुनेः ॥ निशा and रात्रि both

mean "night". The word रात्रि, however, is preferable. For रात्रि means राति ददाति कर्मभ्यः अवसरं निद्रादिसुखं वा इति रात्रिः। It gives delight on account of sleep and rest from work." निशा means निवरां श्यति तनूकरोति व्यापारादीन् इति निशा। "It completely diminishes the activities carried on during the day-time."

Thus ends the Second Chapter entitled "Description of Samkhya and Yoga" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad--Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER III

Stanza 2. The current reading is व्यामिश्रेणेव वाक्येन. It means: supporting, as if, both the sides." इव thus expresses a doubt. There is no need for the doubt, for Shri Krishna, *did speak* words supporting both sides of the problem. On one hand Shri Krishna says "त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन" and thus depreciates the importance of the Veda, that is Karma-marga. On the other hand he says "निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योग-क्षेम आत्मवान्" which teaches the Nivriti-marga. On the o her hand, he says "धर्म्याद्धि युद्धाच्छ्रेयोन्यत्क्षत्रियस्य न विद्यते," which prompts him to engage in battle, and inculcates Pravritti-marga.

Thus Shri Krishna did speak words apparently lending their weight to contrary doctrines. So Arjuna could emphatically say व्यामिश्रेणैव वाक्येन (you do speak व्यामिश्र words) instead of saying "you speak, as if, व्यामिश्र-words."

Hence the old reading व्यामिश्रेणैव वाक्येन is superior to the current one.

Stanza 12. The current reading is इष्टान्भोगान् हि वो देवा। The old reading is इष्टान्कामान् हि वो देवा। "The gods, pleased with the sacrifice, will give you the desired enjoyments." But does every one desire भोग when performing the sacrifice? Men of different temperaments desire different rewards. Some may desire money, wife, son, kingdom etc. while others may desire attainment of Brahman, or Yoga. Hence the reading इष्टान्कामान् is better than इष्टान्भोगान्.

Stanza 23. The current reading is मम वर्त्माऽनुवर्तन्ते. "They follow my path." But, the subordinate clause represented by the first hemistich has the optative from वर्तेय, hence it is quite proper to expect an optative from अनुवर्तेरन् in the principal

clause. "If I do not become engaged in action, mankind would follow my example, and there would be chaos in the world." The old reading of the MS., is, therefore, preferable to the current one.

Stanza 27. The second पाद, according to the vulgate text is गुणैः कर्माणि सर्वशः while our MS. reads गुणैः कर्माणि भागशः. The actions of a man are determined by the predominance of qualities. If a person is possessed of the quality of goodness, in greater proportion his actions will bear the stamp of that quality. The actions are performed by particular sense-organs whose function it is to perform them. So each sense-organ performs functions which it is its lot (भागशः) to do. The MS. reading thus appears to convey a better meaning.

Stanza 28. The third पाद, according to the vulgate text reads गुणा गुणेषु वर्तन्ते. While the MS. reading is गुणा गुणार्थे वर्तन्ते. It means: "The sense-organs, connected with the qualites of goodness, passion and darkness, are pursuing their objects." The commentators find great difficulty in interpreting this stanza. They force their reading to yield the above meaning.

Stanza 31. The first hemistich, according to the current text, reads ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः । "Those who always follow this my teaching." अनुवर्तन्ति is more suitable than अनु-तिष्ठन्ति. अनु + वृत् brings out the sense better than अनु + स्था. The fourth पाद of the current text reads: मुच्यन्ते तेऽपि कर्मभिः. This reading is out of place. The teaching imparted by Shri Krishna is said to release its follower from sin. There is no question of freedom from action or passivity. Shri Krishna tries to inculcate action, to be performed, of course, without attachment. It is, therefore, out of place to talk of release from action. It would be better to say मुच्यन्ते सर्वं किल्विषैः as read by our MS.

Stanza 32. The current reading of the second पाद is नानुतिष्ठन्ति मे मतम्। Our MS. reads नानुवर्तन्ति मे मतम्. Our reasons

for the preference of the MS. reading are given in our notes on stanza 31 above.

The fourth पाद according to the current text reads विद्धि नष्टानचेतसः "Know them to be devoid of discrimination and doomed, that is, fallen from heaven and liberation." The old reading is विनष्टान् विद्धयचेतसः "know them to be absolutely ruined, that is, doomed." The उपसर्ग "वि", coming before नष्टान् heightens the sense (विशेषेण नष्टान्) and makes the expression forcible. Hence the old reading appears preferable.

Stanza 35. The fourth पाद, according to the current text reads: परधर्मो भयावहः. Here Shri Krishna is alluding to the duties of the castes and stages of life. A Brahmana, a Kshatriya, a Vaishya and a Shudra should each follow the respective duties of his caste. He should observe the duties and perform the actions enjoined by the scriptures for his particular caste. Even though one's own calling appear low and degraded one must fulfil those duites, for that alone is beneficial to him. It is beneficial to face even death in the discharge of one's duties. A man might gain prosperity in this world by violating this rule but surely he does not attain bliss in the next world. O Arjuna, you are a Kshatriya, your duty, at this time of war, is to slay the enemies in the fight or be slain by them.

By resorting to the duties of a Brahman, you may, perhaps, earn the reputation of being humane; you may achieve a name for having refrained from the slaughter of kinsmen; but thereby you will not achieve the highest well-being, in the next world. This is the gist of Shri Krishna's teaching here. In accordance with the general drift of the meaning, the reading परधर्मोदयादपि appears preferable to परधर्मो भयावहः.

Even if we take the word धर्म, in the present popular sense of one's own religion or communal form of worship, the reading परधर्मोदयादपि appears more suitable. For, if we follow the reading परधर्मो भयावहः, the religion of others is singled out

as dangerous, or dreadful. To a savage, his own particular religious worship may be beneficial. It would be sinful to civilize him and instruct him in higher religion, for स्वधर्मे निधनं श्रेयः परधर्मो भयावहः Such an interpretation, however, is not feasible. Hence the reading परधर्मोदयादपि should be preferred.

Stanza 36. The second hemistich, according to the vulgate text, reads : अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ।

It means अनिच्छन् अपि बलात् नियोजितः इव (through unwilling, by whom is man impelled to commit sin ?) The old reading is "अनिच्छमानोऽपि बलादाक्रम्येव नियोजितः" (vide translation). The old reading of our MS. appears superior, as it is forcible in sense.

In the current text of the Bhagavadgita, there is only one stanza comprising the question of Arjuna. Then occurs the prose formula श्री भगवानुवाच. In the vulgate recension of the Bhagavadgita, this formula is followed by the stanza काम एष क्रोध एष etc. Till now, we never felt the impropriety and abruptness of the above stanza; but now that the missing stanzas are secured, we realize what a big lacuna existed. (Vide translation 36 [2-3-4-5-6]) The old MS. fills up such a big lacuna

Stanza 38. The current reading of the fourth पाद is तथा तेनेदमावृतम् "so is *this world* enveloped by desire." All the commentators interpret as above. Their meaning is correct so far as their reading is concerned. But when we get the reading of our MS. we cannot help feeling that the current reading was inaccurate. The expression तेनायमावृतः refers to the Atman; and as the stanzas 36 (1) to 36 (6) refer mainly to अहङ्कार (egotism) which envelops the self, we can safely assert that Shri Krishna is referring to Atman, which is enveloped by अहङ्कार (तथा तेनायमावृतः, तथा तेन उपर्युक्तलक्षणेन अहंकारेण अहंकाररूपिणा कामेन क्रोधेन वा अयं आत्मा आवृतः) "In the same way, the Atman is enveloped by egotism, in the form of desire or wrath." This is the

meaning we get if we adopt the reading of our MS. Moreover to illustrate how egotism envelops the Self, the author has given three illustrations. "Even as fire (वह्नि) is enveloped by smoke, the looking-glass (आदर्शः) by dust and the embryo (गर्भः) by amnion etc." Here all the three subjects of comparison are in the masculine, and in the singular; so it is but natural to expect a masculine and a singular pronoun for the fourth subject (तथा तेनायमावृतः). The above discussion demonstrates the superiority of the MS. reading.

Stanza 39. The current reading of the fourth पाद of this stanza is दुष्पूरेणानलेन च, while the reading of our MS. is दुष्पूरणानलेन च.

It means: दुष्पूरणश्चासौ अनलश्च तेन दुष्पूरणेन अनलेन इत्यर्थः। The MS. reading is more suited to the sense than पूर. Just as the blaze gains in intensity as we add fuel, so desire increases when fulfilled. This is the tone of the stanza; and the old reading fits in better in point of meaning and force.

Stanza 41. The current reading of the third पाद is पाप्मानं प्रजहि ह्येनं। The MS. reads पाप्मानं प्रजही ह्येनं. There is, however, little difference in the two variants.

Thus ends the Third Chapter entitled "Yoga of Action" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER IV

Stanza 1. The current reading of the first पाद is : इमं विवस्वते योगं. The MS. reading is एवं विवस्वते योगं. एवं means "as declared in the preceding chapter." इमं simply means "this". The MS. reading is, therefore, clearer and more accurate.

The current reading of the third पाद is एवं परंपराप्राप्तं "obtained by the son from sire or by the disciple from the preceptor, in succession." The past participle प्राप्त is a more general term. It includes "something received" both by word of mouth or by hand. But the word आख्यातं restricts the meaning quite appropriately and means "handed down by word of mouth." We come across such expressions as प्रोक्तवान्, प्राह, अब्रवीत् etc. The MS. reading is quite in conformity with them. आख्यातं is more precise, and consequently it is better to follow the same reading.

Stanza 10. The current reading of the second पाद is मन्मया मामुपाश्रिताः and the MS. reading is मन्मया मद्व्यपाश्रयाः Its meaning is : (मत्-मम, वि-विशेषेण, अपगतः आश्रयः आधारः येषां ते मद्-व्यपाश्रयाः) "those who do not require any shelter from me." मन्मयाः means "who have become one with me." Those who have become one with me, no longer need any shelter from me. When once a man merges into the Supreme Brahman, he no longer needs support or shelter. Hence after the expression मन्मयाः there is no need of मामुपाश्रिताः, but the expression मद्व्यपाश्रयाः is quite appropriate.

Stanza 13. The second पाद of the current text reads : गुणकर्मविभागशः । The MS. reading is गुणकर्मविभागतः । The meaning is "I have created the four castes, having severally distributed the qualities and functions of each caste." This sense is better expressed by the MS reading.

Stanza 14. The current reading of the second पाद is न मे कर्मफले स्पृहा, while the MS. reading is न मे कामः फलेष्वपि.. If actions do not affect Shri Krishna or any other soul who has attained union with Brahman, it is simpfly superfluous to say that such a soul has no desire for the reward of actions When actions do not affected a soul, it is pointless to assert that there is no desire for the reward of actions. A Yogin is not moved at the sight of a charming damsel. When his heart is not moved at her sight, there is no point in declaring that he has no desire for union with her. Similarly, when it is asserted that the Supreme Self is not affected by actions, the want of desire on His part, for the reward of actions is implied in that assertion.

Moreover कर्माणि is in the plural. Actions are many, therefore the rewards also must be many. We therefore expect फलेषु rather than फले. Even if Shri Krishna were made to speak of rewards of actions the expression ought to contain the plural फलेषु, because the preceding पाद contains the plural word कर्माणि. Even if we admit such a meaning, we shall have to accept the MS. reading, which contains the requisite plural expression. Our opinion is that, in the expression न मे कामः फलेष्वपि Shri Krishna declares: "I have no desire for reward of any kind;" that is "I am not affected by actions. I never look forward to any kind of gain. Those who know me to be such, are not bound by actions." The stanza can be translated in two ways. Vide translation.

Stanza 17. कर्मणो ह्यपि बोद्धव्यं is the current reading. The MS. reading is कर्मणोऽपि हि बोद्धव्यं. There is no difference in meaning in the two readings. The MS reading, however, is comparatively easier to pronounce.

Stanza 18. The current reading of the whole stanza is:

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

The current reading has पश्येत् *he who may see* etc. The sense conveyed by this potential form is that there were no such seers in the past and that in the future, if persons who see inaction in action and action in inaction arise, they might well be called बुद्धिमान्. The old reading, preserved by the MS. is पश्यति (he who sees etc). The sense conveyed by this present-tense form is that many such seers existed in the past, but that they can be recognized only by the above criterion and characteristics.

The last quarter of this stanza has been interpreted by the Sanskrit commentators to mean "That Yogin is the performer of all actions" (स युक्तः कृत्स्नकर्मकृत्).

They have interpreted युक्तः as "Yogin". But this word does not fit well into the context, for the present discourse is not a discussion about the definition of a Yogin, but it is an elucidation of the problem as to who is बुद्धिमान् and कृत्स्नकर्मकृत्. Hence the reading स चोक्तः is more accurate than स युक्तः

Moreover, in the current reading, there is no conjunction joining the two words बुद्धिमान् and कृत्स्नकर्मकृत्. We expect a conjunction such as च.

Moreover, if we adopt the current reading, we shall have to supply a verb like "is called," to make the sense complete. But if we follow the MS. reading, the whole stanza reads smoothly and yields a good meaning.

Stanza 23. The third quarter of this stanza, according to the current text, reads: यज्ञायाचरतः कर्म (of the person who engages in action for the sacrifice). We prefer the MS. reading which reads यज्ञायारभतः कर्म (of the person who commences actions for the sacrifice). It is declared further: यस्य सर्वे समारंभा निराशीर्बन्धनास्त्विह "whose all actions are devoid of bondage and expectation of reward." The same topic is discussed here. Hence on the analogy of that expression, we give preference to the MS. reading आरभतः।

Stanza 25. The current reading of the third पाद is : योगिनः पर्युपासते. The root-meaning of पर्युपासते is परि—परित : उपासते-अर्चयन्ति "worship on all sides." The MS. reading is : योगिनः समुपासते. The root meaning of समुपासते is सम्यक् प्रकारेण उपासते "worship in the proper way". It will be seen that the meaning "they worship on all sides," is quite unsuitable, while the old reading yields clear sense.

Stanza 35. The current reading of the third पाद is येन भूतान्यशेषेण. It means येन अशेषेण भूतानि आत्मनि अथ उ मयि द्रक्ष्यसि, "By attaining which (knowledge) you will see the beings *completely* in your self and in mine own." The corresponding MS. reading is येन भूतान्यशेषाणि. It means : "by attaining which (knowledge) you will see all the beings in your self and in mine own." It is better to adopt the MS. reading and construe अशेषाणि as the adjective of भूतानि rather than accept अशेषेण in the adverbial sense of "*completely*".

Stanza 36. The current reading of the first पाद is अपि चेदसि पापेभ्य : "Even if you should perhaps, feel that you are the most sinful of all sinners." पापिभ्य : means पापकृद्भ्यः. Both readings yield the same meaning.

Stanza 42. The current reading of the third पाद is छित्वैनं संशयं-एनं संशयं छित्वा "cutting off this one doubt." *This one* means a particular doubt but as a matter of fact Arjuna had not one particular doubt but many. So it is not proper to say "*this one doubt*". Moreover it is not specified as to how the doubt is to be removed. But if we adopt the reading of our MS. the method of removing the doubt is specified. छित्वैवं संशयं -छित्वा एवं पूर्वोक्तप्रकारेण पूर्वोक्तज्ञानेन पूर्वोक्तमत्कृतोपदेशेन ॥ एवं means as declared above, that is, by means of the knowledge taught above. Vide translation.

Thus ends the Fourth Chapter entitled "Wisdom, Renunciation of Action, and Various Sacrifices" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER V

Stanza 1. The current reading of the fourth पाद is: तन्मे ब्रूहि सुनिश्चितम् while the old reading preserved by our MS. is तन्मे ब्रूहि विनिश्चितम्. The purport of the stanza is: "O Krishna, on one hand you eulogize renunciation, and again, on the other, you eulogize the Yoga of action. Teach me whatever of the two is beneficial and perfectly certain." This sense is not well brought out by सुनिश्चितं. It means "सुष्ठु निश्चितं" *well ascertained.* विनिश्चितं means विशेषेण निश्चितं "what is definitely ascertained and perfectly certain."

Moreover, सुनिश्चितं suggests the sense of what "you yourself believe to be certain" while the suggestive sense conveyed by विनिश्चितं is "what you yourself believe to be certain and what has been so accepted by Yogins, like you, of olden times."

For these reasons, the old reading of our MS. appears to be superior to the current one.

Stanza 3. The current reading of the fourth पाद is सुखं बन्धात्प्रमुच्यते. प्रमुच्यते means प्रकर्षेण मुच्यते "is freed after a great deal of effort."

The old reading is सुखं बन्धाद् विमुच्यते. विमुच्यते means विशेषेण संपूर्णतया मुच्यते "is completely freed." Vide translation. The MS. reading is apparently superior.

Stanza 5. The current reading of the second पाद is तद्योगैरपि गम्यते "The place which is obtained by the Samkhyas is reached by the Yogas also." The word अपि implies that the Samkhyas and the Yogas are different. Moreover the current reading is not able to convey which of the two precedes in order. Again, it is declared in the second hemistich that the Samkhya and the Yoga must be understood as one and the same. For these reasons, the MS. reading तद्योगैरनुगम्यते is more

suitable than the current one. अनु means "after". The perfection of Yoga is attained only *after* the attainment of Samkhya-knowledge. Moreover Samkhya and Yoga are one in point of underlying doctrine. The suggestive meaning is present in the old reading. Hence we prefer अनुगम्यते to अपि गम्यते.

Stanza 9. The current reading of the first पाद is: प्रलपन् विलपन् गृह्णन् while the MS. reading is: प्रलपन् विसृजन् गृह्णन्. विसृजन् means "giving up; abandoning." विलपन् means "bewailing; lamenting."

Stanza 11. The current reading of the fourth foot is संगं त्यक्त्वात्मशुद्धये. "abandoning attachment, for the purification of their self". This sense does not fit well into the context. A person becomes a Yogin only when his self, his mind, is purified. It is not possible to become a Yogin without self-purification. It is declared in the seventh stanza of this Chapter that "He who is joined to Yoga, whose self is pure, who has restrained the mind, and who has controlled his senses, and to whom every being is identical with his own self or body, is not bound by actions though performing them."

On becoming a Yogin, one is not in need of self-purification; it is a condition precedent to the state of Yoga.

The old reading now comes to our help. It reads संगं त्यक्त्वात्मसिद्धये "abandoning attachment for the realization of Brahman." We read in Chapter XX "ब्रह्मविद् ब्रह्मणि स्थितः" and in XXI "ब्रह्मयोगयुक्तात्मा"—which shows that the Yogins, abandoning attachment, strive for the realization of Brahman, for union with Brahman etc." Hence the MS. reading stands justified.

Stanza 17 (i) The current reading of the fourth पाद is ज्ञाननिर्धूतकल्मषाः । (धूतः means कम्पितः भर्त्सितः त्यक्तः तर्कितः । धू ञ कम्पे, धू न ञ गि कम्पे, धू शि क कम्पे ।). The Yogins are described as "who have washed off, that is cleaned their sins by means of knowledge." निर्धूत does not mean "who have washed

off." निर्धूत is generally used in the sense of "violently shaking." धूत is the past passive participle of root धू to shake, agitate, cause to tremble etc. Kalidasa in his मेघदूत uses the word धूत, describing how the breezes set the garden trembling

"धूतोद्यानं कुवलयरजोगंधिभिर्गन्धवत्या-
स्तोयक्रीडाविरतयुवतिस्नानतिक्तैर्मरुद्भिः ॥

(धौतं means मार्जितं शोधितं क्षालितं मृष्टं निर्णिक्तं । धौतं, त्रि, धाव्यते स्म धाव कर्मणि क्तः ।)

Here the sense required is 'washed off". Hence निर्धौत suits the context better. निर्धौत means "completely washed off, or cleaned." In order to get the sense of "who have washed off, that is, cleaned their sins by knowledge," it is better to adopt the MS. reading ज्ञाननिर्धौतकल्मषाः in preference to the variant of the vulgate text.

Stanza 17 (ii). This is an additional stanza found in our MS. For its meaning, vide translation.

Stanza 19. The current reading of the first पाद is इहैव तैर्जितः सर्गो. सर्ग means "creation", "the world." The meaning is: "They have, in this very life, conquered the world." This is nonsense. If we strain the words and interpret "They have removed the fear of the cycle of birth and death", the expression इहैव is left out uninterpreted. But if we adopt the MS. reading इहैव तैर्जितः स्वर्गो, the sense is perfectly natural and fits well into the context. The meaning, then, would be: "Those whose mind rests in equability, have won heaven in the present embodiment, that is, they can reach heaven, with their present physical bodies." To us, such an interpretation appears to be the correct one.

Stanza 21. The correct reading of the second पाद is विन्दत्यात्मनि यत्सुखम् । The meaning is: One whose self is not attached to external objects, obtains happiness that is in one's self. A person who, though engaged in external objects, is not attached to them, obtains happiness that is not transient

and diminishing. Youthful pleasures, obtained by a person in his youth, diminish as youth ripens into age, and eventually sink into nothing. These pleasures are transient and diminishing. A person devoid of attachment attains the bliss of the Self. Such a person, who has joined his intellect to Yoga, that is who has merged his self into Brahman, attains imperishable and everlasting bliss, which never diminishes or sinks into nothing.

The above meaning is brought into prominence by the varient यः सुखं much better than by स सुखं. Hence we prefer the MS. reading.

The current reading of the fourth पाद is सुखमक्षयमश्नुते । The corresponding MS. reading is सुखमव्ययमश्नुते । Apparently, there is no difference in meaning between the two variants. But अव्ययं means "perfect" and अक्षयं "imperishable". Here the suitable word would be अव्ययं meaning "(bliss that is) everlasting and constant."

Stanza 22. The current reading of the first पाद is "ये हि संस्पर्शजा भोगाः" The MS. reading is "ये हि संस्पर्शजा भोगाः।" Enjoyments are not produced by *touch* (संस्पर्श) alone but by *contact* (संसर्ग) between senses and their objects. Such enjoyments alone are sources of misery; they have a beginning as well as an end. Hence the MS. reading is more accurate and appropriate than the current one.

Stanza 23. The current reading of the fourth पाद is: स युक्तः स सुखी नरः । The old reading preserved by the MS. is "स योगी स सुखी मतः ।" We have to interpret युक्तः as योगी and supply a verb like "is" or "is called", "is believed", if we adhere to the current reading. But if we adopt the MS. reading, we have the direct word "योगी" as well as the verb expressed by the past passive participle "मतः". There was no need to use the word नरः, when the word युक्तः meaning "Yogi" was employed already. For these reasons, the MS.

reading appears more suitable than the current one.

Stanza 24. According to the current text, the first पाद begins as योऽन्तःसुखो.........while the MS. has अन्तःसुखो. The first यः of the current reading is redundant inasmuch as it is repeated again at the end of the second पाद. The MS. reading is, therefore, superior to the current one.

The current reading of the third पाद is: स योगी ब्रह्मनिर्वाणं whereas the corresponding old reading preserved by our MS. is: स पार्थ परमं योगं । The characteristics of a supreme Yogin (परमः योगी) are अन्तःसुखः अन्तरारामः and अन्तर्ज्योतिः. In the preceding stanza, the characteristics of a Yogin are described. ("He who is able to bear the agitations produced from desire and anger, is considered a Yogin.") The present stanza describes a *higher or second stage of Yoga*, viz. परमं योगं. When a Yogin decribed in stanza 23, becomes अन्तःसुखः etc., he attains the status of a परमयोगिन्. *After reaching this state*, he attains ब्रह्मनिर्वाण (the bliss of union with Brahman), described in stanzas 25–26.

From the above discussion, it follows that the reading स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति (That Yogin, becoming one with Brahman, obtains the bliss of Brahman), is not appropriate here. The reason is that he becomes one with Brahman when he is अन्तःसुखः, अन्तरारामः and अन्तर्ज्योतिः. That is the initial stage of experiencing the bliss of Brahman. He is not still fit for actually enjoying the bliss of Brahman. That fitness he acquires when he reaches the *third stage* of Yoga, described in stanzas 25–26. The current reading स योगी ब्रह्मनिर्वाणं therefore does not harmonize with the context so well as the old reading found in our MS.—स पार्थ परमं योगं—admirably does.

Stanza 26. The current reading of the first पाद is: कामक्रोधवियुक्तानां । वियुक्त means separated or freed after great hardships. वियोग means involuntary separation. If we adopt the

reading वियुक्त, the meaning would be "who have reluctantly given up desire and anger."

वियुक्तः वियोगविशिष्टः । विपूर्वयुजधातोर्जातः । वियुक्तः is employed in the sense of वियोग in many places. Cf देवी भागवतं II. 9. 13.

किं करोमि क गच्छामि मृता मे प्राणवल्लभा ।
न वै जीवितुमिच्छामि वियुक्तः प्रिययाऽनया ॥

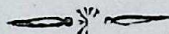
The MS. reading is: कामक्रोधविमुक्तानां. It means "completely (विशेषेण) freed (मुक्तानां) from desire and anger." The meaning given by the MS. reading is direct and natural.

Stanza 28. The current reading of the third पाद is: विगतेच्छाभयक्रोधः । It is not appropriate here, for the third stage of Yoga, wherein the abandonment of desire and anger are essential, is already described in stanza 26. In the third stage, abandonment of desire and anger is accomplished; the mind is controlled; and therefore, the bliss of Brahman (ब्रह्मनिर्वाण) is hovering about him. He is qualified to attain ब्रह्मनिर्वाण ere long In the fourth or highest stage, though engaged in external objects, he concentrates his visual power within. He makes the up-ward and down-ward life-breaths even and confines their movements within the nose. A Yogin possessing such characteristics is not subject to anger. He is liberated though in embodiment. He is one with Brahman. This is the fourth or highest stage of Yoga. The characteristics of such a Yogin are described here. It is out of place to say that such a person is freed from desire, fear and anger.

The MS. reading is: विगतेच्छाभयद्वेषो. It appears quite suitable here. A person who has attained ब्रह्मनिर्वाण (the bliss of Brahman), who is intent on liberation, is not subject to desire. In that liberated condition, he is free from such desires as for eating delicious dishes or fruits, wearing fine garments, reclining in comfortable seats etc. He is not affrighted. He is not alarmed when faced with a lion, a tiger, an elephant, a bull, a carriage, a horse, a man or any other object. He is

free from aversion. He has no aversion for objects popularly considered to be wretched; he has no liking for the good things of life, nor aversion for distasteful ones. Such a man is जीवन्मुक्त "emancipated though living."

Liking and aversion constitute a pair of opposites. They always come together. Desire and anger, joy and sorrow, happiness and grief are other pairs of opposites. So, where there is liking, only aversion is close at hand and not anger. In the third stanza of this Chapter, the characteristics of a नित्यसंन्यासिन् are described. Vide translation of that stanza. Thus "liking" and "aversion" are described as a pair of opposites, there as well as in many other places. Hence, it is better to follow the MS. reading विगतेच्छाभयद्वेषो, in preference to the current reading विगतेच्छाभयक्रोधो ।

Thus ends the Fifth Chapter entitled "The Yoga of Renunciation" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidas Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER VI

Stanza 7. The current reading is:

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥

According to शंकराचार्य, the meaning is: परमात्मा समाहितः साक्षाद्भावेन वर्तते किं च शीतोष्णादिषु समः स्यात् इत्यध्याहारः । "Him, who has conquered the self, that is, the mind; and who is tranquil, the Supreme Self regards as His very self. To him cold and heat, happiness and misery, honour and dishonour are *alike* (समः)"

According to श्रीधरस्वामिन्, the meaning is: "He who has conquered the self and who is tranquil in desire and aversion—the self (आत्मा) of such a person alone (परं = केवलं) becomes concentrated in itself (समाहितः आत्मनिष्ठः भवति)." Or the meaning is: "The Supreme Self (परमात्मा) abides (समाहितः = स्थितः भवति) *in his heart* (तस्य हृदि--इत्यध्याहारः)"

According to आनन्दगिरि, the meaning is "Him who has conquered the self, and who is tranquil, the Supreme Self considers as his very self. Besides this, to such a person heat and cold, happiness and misery, honour and dishonour are *alike* (समः अध्याहारः)."

According to नीलकण्ठ's scholium, the meaning would be: शीतोष्णादिषु प्राप्तेषु जितात्मनः निर्विकारचित्तस्य आत्मा—चित्तं परं उत्कर्षेण समाहितः समाधिं प्राप्तः भवति अतः समाधिसिद्ध्यर्थं मनो जेतव्यमित्यर्थः ॥ "The self or the mind of a person who is unaffected by mental agitations produced by cold and heat, happiness and misery, honour and dishonour—becomes thoroughly concentrated. To achieve, therefore, such a concentration, one shold conquer the mind."

Chapter 6 English Rendering of the Gloss "Siddhidatri"

Thus the several commentators of the Gita, by adopting the reading of the vulgate text—**परमात्मा समाहितः**—as the correct one, had to give far-fetched and strained interpretations of the stanza They have given divergent explanations, according as they understood the text of the stanza. When we find the original reading preserved by our MS., we are not a little astonished at the amount of exegetical ingenuity spent to arrive at strained explanations, which, however, do not harmonize with the context. The original reading, however, admirably fits into the context. If reads:

जितात्मनः प्रशान्तस्य पराऽऽत्मसु समा मतिः ।
शीतोष्णसुखदुःखेषु तथा मानाऽवमानयोः ॥

The चन्द्रघण्टा gloss, composed by us in Sanskrit, interprets the above stanza as follows:

"जितात्मनः, जितः पूर्वोक्तप्रकारेण येन आत्मा जितः, वशीकृतः आत्मा येन तस्य । अत एव प्रशान्तस्य पूर्णतया शान्तस्य निरहंकारस्य सर्वविकाररहित-चित्तस्य निर्दोषस्वभावस्य निवृत्तसंकल्पविकल्पतृष्णस्य पुरुषस्य "पराऽऽत्मसु" परेषां अन्येषां सर्वप्राणिनां आत्मसु जीवेषु सर्वदेहेषु, मतिः समा भेदरहिता भवति । तथा शीतोष्णयोः सुखदुःखयोः मानावमानयोश्च मतिः समा भेदरहिता भवति ॥"

"One who has conquered or subdued the self, according to the method taught above; and who is, for that very reason, perfectly quiescent, devoid of egotism, whose mind is unaffected by any agitations of the mind, whose nature is free from all blemishes, whose thoughts, fancies and desires are at rest—the mind of such a person sees no distinction between his self and the selves of other embodied beings. Besides this, his mind sees no difference between cold and heat, happiness and misery, honour and dishonour." (Chandra-ghanta Gloss)

Now, in the VI Chapter, Shri Krishna teaches the means of initiation into Yoga or spiritual concentration. He enumerates the means of accomplishing Yoga, one by one. From the very commencement of the Chapter, the Lord asserts that "A

person who performs actions without expectation of reward, can become a Yogin. He must give up thoughts and fancies tinged with the desire of obtaining reward. He must be self-controlled; he should never be affected by the workings or activities of the senses. Then, he becomes *established in Yoga* (योगारूढः). Stanza 6 describes the characteristics of a जितात्मा. Stanzas 7 to 9 describe the characteristics of a person who becomes a Yogin by subsequently rising above the stage of a जितात्मा. Here the Lord teaches that the self, the intellect and the mind should be kept aloof from worldly affairs. The subsequent stanzas teach that: "He is a Yogin who has conquered his self, who is quiescent, to whom all beings are equal; to whom heat and cold, happiness and misery, honour and dishonour are alike; to whom stone and gold are equal; who is impartial towards friends and foes alike and to whom a sinner and a saint are equal." Stanzas 10 to 15 describe the way of attaining union with the Supreme Self. When perfection is achieved by all those means, it is declared "निर्वाणपरमां मत्संस्थां शान्तिमधिगच्छति ।" "They attain peace which I experience and which is called liberation"

It is clear, therefore, from the above exposition, that here the topic under discussion describes the means of becoming a Yogin and that the characteristic marks of the several stages are indicated. Herein, the abrupt insertion of the expression परमात्मा समाहितः "The Supreme Self abides"—appears rather out of place, if not ridiculous, when we are in possesion of the original and correct reading—"पराऽऽत्मसु समा मतिः ॥"

The current reading of the fourth पाद of this stanza is तथा मानापमानयोः ॥ The MS. reading is तथा मानावमानयोः ॥ In Sanskrit, to express insult from others, the word अवमान is more frequently used than अपमान. Hence the MS. reading is superior to the current one.

Stanza 13. The current text of the stanza is:

Chapter 6. English Rendering of the Gloss "Siddhidatri"

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

The commentators agree in giving the following meaning: "Holding the middle part of the body, the head and the neck even, that is holding them even, unmoved (अचलं) and motionless, and remaining steady, a man should sit gazing at the tip of the nose, without looking about in the directions."

Here समं is taken as an adjective qualifying -ग्रीवं. The question arises as to what is to be held erect? Is it the body or the head or the neck that is to be held erect? It is not clear what is to be held erect.

Moreover, though अचलं (unmoved) is already an adjective qualifying कायशिरोग्रीवं, the पुरुषः is immediately described as स्थिरः (steady). What necessity is there to qualify the पुरुषः as स्थिरः? He has neither to stand erect nor to keep his thighs or legs upright. He has simply to sit. He should therefore, only hold his head, the middle part of the body and the neck erect. It is quite inconsistent to say that the whole person or body should be held steady. If any limbs are to be held erect, they are the middle part of the body, the head and the neck. The adjective अचलं (unmoved) is used for them. Hence it is quite redundant to use the adjective स्थिरः to qualify पुरुषः

In the second hemistich, the absolutive संप्रेक्ष्य ("having fixedly gazed") is used. Its implied sense would be, as if, the person "having fixedly gazed" at the tip of the nose once, has not to gaze at it any more. Hence संप्रेक्ष्य is not an appropriate word here. The accurate readings are preserved by the MS. text, which runs:

समकायशिरोग्रीवं धारयन्नचलः स्थितः ।
संपश्यन्नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

"Remaining unmoved and steady, the man should sit without bending the middle part of his body, holding the head

and the neck erect, and gazing constantly at the tip of the nose, without casting a glance around or in other directions."

Stanza 15. The current text of the stanza is:

युंजन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

"Thus the Yogin who ever joins his self to concentration and controls the mind, attains the peace of liberation—the peace that abides in union with me."

Here, the epithets योगी and नियतमानसः cannot be held to apply to the same person because in stanzas 12 and 14, the expressions यतचित्तेन्द्रियक्रियः and मनः संयम्य ('having controlled the mind") are already used. The epithet योगी, moreover, is yet premature. The man is only making a beginning to reach that stage and to join his mind to Yoga. From stanza 11 onwards, Shri Krishna teaches the path of Yoga. He says, "He should sit in a sanctified place or seat, concentrate the mind, restrain the senses, hold the body, the head and the neck erect, gaze at the tip of the nose, observe the rules of a celibate, devote his thoughts to me and join his mind to Yoga." Then in stanzas 16-17, he shows hindrances that impede the path of Yoga. In stanza 15, he teaches him to join his mind to Yoga. The man has not yet become a Yogin, hence the epithets योगी and नियतमानसः are quite out of place here.

Now, the old reading preserved by our MS. is:

युंजन्नेवं सदात्मानं मद्भक्तोऽनन्यमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

"The devotee who joins his mind to Yoga, according to the rules prescribed above and whose mind is not distracted or diverted elsewhere, attains the peace of liberation such as I experience."

Thus, the old reading appears more appropriate than the current one.

Chapter 6. English Rendering of the Gloss "Siddhidatri"

Stanza 16. The current text of the stanza is:

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

"Yoga is not accomplished by one who eats too much, nor by him who eats nothing at all, nor by him who is too much addicted to sleep; nor by him also *who keeps awake.*"

Here, the word अति, or its equivalent, signifying excess, is used in the first three feet.

When too much eating, too much fasting, too much sleep are prohibited, we might naturally expect too much wakefulness in place of simply "wakefulness." If Yoga cannot be accomplished by one who keeps awake, then by whom can it be accomplished? Is it accomplished by one who indulges in sleep? It is therefore nonsense to say that Yoga cannot be accomplished by one who keeps awake.

Some commentators take the word अति as understood before जाग्रतः. But if the word अति is to be understood there, an objection would be raised—Why did not Shri Krishna himself put the word there? It was quite easy for him to do so. That the current text—जाग्रतो नैव चार्जुन—is manifestly corrupt is obvious from the fact that the commentators are obliged to take the word अति as understood. This fact indirectly implies that the text is wanting in accuracy.

The original text is as follows:

योगोऽस्ति नैवात्यशतो न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य नातिजागरतोऽर्जुन ॥

"Yoga is not accomplished by one who eats too much... ....nor by him who is too much awake."

It is better to adopt the direct reading अतिजागरतः. In the first foot of this stanza the MS. reading is न अति एव अशतः । The current reading is न अति अश्नतः । The meaning of both the expressoins is the same. The old reading, however, has

the additional word एव which gives emphasis to the sense conveyed by the expression. अति अशतः योगः न एव अस्ति । The current reading नात्यश्नतस्तु योगोऽस्ति is not so forceful. Hence, we prefer the MS. reading.

Stanza 19. The current text of the second hemistich reads: योगिनो यतचित्तस्य युञ्जतो योगमात्मनः —"where the mind of the Yogin who has restrained it and who has joined it to his Yoga, takes rest, purified by devotion to Yoga........." Here the expression आत्मनः योगं "to his own Yoga", is rather strange. Is there any possibility of joining one's mind to the Yoga of others?

If by आत्मा we understand intellect or mind, the meaning of the expression would be the "Yoga of the intellect" or "of the mind". This meaning is not at all suitable here. The text युञ्जतो योगमात्मनः, that is आत्मनः योगं युञ्जतः, is corrupt. All the commentators has given divergent explanations, but no one is convinced of the accuracy of the text. The old reading of the MS. is युञ्जतो योगमात्मनि "the Yogin who joins the Yoga to the intellect (आत्मनि).........etc." Vide translation. Hence the variant आत्मनि योगं युञ्जतः is superior to the current one.

Stanza 20. The current text of the first hemistich reads:

यत्रोपरमते चित्तं निरुद्धं योगसेवया ॥

The old reading, however, is...निरुद्धं योगसेवनात् । The words सेवा and सेवनं are derived from the same root and nearly mean the same thing. The word सेवा, however, is used generally in the service of an individual, e. g गुरुसेवा the service of the preceptor etc; while सेवनं is used with abstract things e. g. ब्रह्मचर्यसेवनं "the observance of celibacy" etc. For this reason the word योगसेवनं preserved by the MS. is more suitable to the context than the word योगसेवा of the current text.

Stanza 21. The current text of the stanza is:

सुखमात्यंतिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

Chapter 6. English Rendering of the Gloss "Siddhidatri"

In the preceding stanza the word यत्र (यस्यां अवस्थायां) "the condition wherein" is used throughout. The words यत्तत् are irrelevant here. The ancient reading is यत्र in lieu of यत्तत् and it alone fits in here. The current reading is explained by the commentators as follows:

"आत्यन्तिकं अनन्तं यत् सुखं तत् केवलं बुद्धिग्राह्यं, अतीन्द्रियं इन्द्रियागोचरं, यत्र सुखे स्थितः अयं न वेत्ति वेद्याभावात् न किञ्चित् अनुभवति, नापि तत्त्वतः आत्मस्वरूपात् चलति ॥"

"The bliss which is infinite, transcends the senses. It can be grasped only by the intellect. Abiding in this bliss one is not conscious of anything else, because there is no object of knowledge left and one does not deviate from truth."

The above meaning is not appropriate and harmonious.

The MS. version is as follows:

सुखमात्यन्तिकं यत्र बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

The meaning is:—

"यत्र दशायां अयं पुरुषः आत्यन्तिकं त्रिकालाबाधितं बुद्धिग्राह्यं व्यवसायात्मिकया बुद्ध्या गृहीतुं ज्ञातुं शक्यं, अतीन्द्रियं इन्द्रियैः अगोचरं एतादृशं सुखं वेत्ति जानाति ज्ञातुं योग्यः भवति, च यत्र सुखे स्थितः अयं तत्त्वतः ज्ञातयोगतत्त्वात् न पुनः च्यवति न भ्रश्यति न भिन्नो भवति" (चन्द्रघण्टा).

Vide translation of this stanza.

This old reading is better suited to the context and gives appropriate sense. We, therefore, prefer यत्र instead of यत्तत् and च्यवति instead of चलति.

Stanza 23. The generally accepted reading of the fourth पाद is:

योगोऽनिर्विण्णचेतसा—योगः अनिर्विण्णचेतसा । It is wrong. The current reading, given by our MS, is योगो निर्विण्णचेतसा—योगः निर्विण्णचेतसा । The several commentators have interpreted this sentence as follows:

According to Shankaracharya it means: "सः योगः निश्चयेन अध्यवसायेन अनिर्विण्णचेतसा निर्वेदरहितेन चेतसा चित्तेन योक्तव्यः।". The simple and direct meaning of the above is "That Yoga should be practised with determination and with a mind free from dispassion."

Anandagiri has nothing to say on this phrase.

According to Shridhara Svami it means: स योगः निश्चयेन शास्त्राचार्योपदेशजनितेन योक्तव्यः अभ्यसनीयः। यद्यपि शीघ्रं न सिद्ध्यति तथापि अनिर्विण्णेन निर्वेदरहितेन योक्तव्यः दुःखबुद्ध्या प्रयत्नशैथिल्यं निर्वेदः।

"That Yoga should be practised with a conviction born of the teaching of the scriptures and the preceptor. If that Yoga be not accomplished expeditiously, one should nevertheless practise it without *slackness in diligence. Nirveda* means slackness of effort arising from the thought of prospective pain."

According to Nilakantha, the meaning is: स योगः निश्चयेन अध्यवसायेन अनिर्विण्णचेतसा अनिर्विण्णं निर्वेदरहितं चेतः यस्य तेन योक्तव्यः अभ्यसनीयः।

"That Yoga should be practised with a mind firm and devoid of dispassion."

According to Lokamanya Tilak, the meaning is: "This Yoga should be practised without letting the mind despond."

As shown above, the several commentators have interpreted the expression अनिर्विण्णचेतसा, as it suited their minds, thinking all the while that it was the genuine reading. Some, thinking that the direct meaning is ill suited, have interpreted the expression otherwise. The word निर्विण्ण is generally used in the sense of निर्वेद, that is वैराग्य "dispassion" throughout Sanskrit literature. The meaning assigned to निर्वेद by Shridhara Svamin viz. "slackness of effort arising from the thought of prospective pain,"—is quite novel and unknown to Sanskrit literature. निर्विण्ण or निर्वेद is not known to bear this sense.

The fact is that the word अनिर्विण्ण does not suit the

context and the commentators, therefore, are driven to bring forward far-fetched and strained explanations. We have no means to determine on what grounds they assigned that sense. All of them had the reading अनिर्विण्णचेतसा before them. They had, therefore, to interpret it in the best way they could. If they had the reading निर्विण्णचेतसा before them, they would have been very glad to adopt it. They could have seen no difficulty in accepting the sense of वैराग्य which is declared to be so useful to the attainment of Yoga in the Gita and the necessity to force a wrong meaning somehow could have been avoided.

निर्विण्ण means वैराग्य, want of attachment, dislike. No other Shri Krishna said:
meaning is possible. In II. 52, in the Gita, Shri Krishna said:
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ Here also निर्वेद means वैराग्य (dispassion). निर्विण्ण is a synonym of निर्वेद. In भक्तिरसामृतसिंधु, the word निर्विण्ण is used in the sense of वैराग्य. Cf न निर्विण्णो नाऽतिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥

The word निर्विण्ण, therefore, can well mean वैराग्य here also. The meaning of the current text of the stanza is: "Know that to be Yoga which removes the union with pain. That you should practise firmly with a mind free from dispassion." If one practises योग without dispassion—that is with attachment in all the things of this world—does it mean that Yoga can be accomplished by indulging in eating, drinking, pleasures and enjoyments? Moreover, there is the word निश्चयेन in the stanza. Does it mean one must resort to the indulgence of the above things necessarily in order to practise Yoga? Here when the means and the path of Yoga are being described, the expression "with a mind devoid of dispassion" is quite out of place. Hence the current reading अनिर्विण्णचेतसा is wrong.

Shri Krishna himself declared previously that, for the accomplishment of Yoga, a person should withdraw his unsteady mind from all objects; he should concentrate his mind; he should cast aside all attachment. Hence, it is not likely

that he would—inconsistently with his previous utterances—say, "One should accomplish Yoga with a mind devoid of dispassion."

Vide translation for the meaning of the stanza according to the version of our MS.

Reflecting on all this, we have no doubt that the MS. reading is genuine and correct.

Stanza 28. The current text of the stanza is as follows:

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

According to the commentators, its meaning is as follows: "The Yogin, always joining his mind to Yoga as described above, freed from sin, easily (that is without effort) attains the infinite bliss of the contact with Brahman—of the union with Brahman."

As stated in the previous stanzas, the man has already become freed from sin, and therefore, it is needless to describe the Yogin as विगतकल्मषः "freed from sin," again. Moreover, it is needless to use the expression "अत्यन्तं सुखं" because in stanza 21 above, the expression आत्यन्तिकं सुखं is employed already. What is the meaning of ब्रह्मसंस्पर्शः? Does it mean that the contact with Brahman is the giver of momentary happiness? Does it mean that the object to be touched is always to remain separated; for only such things can come into contact with or can be said to touch us, e. g. a garland of flowers, garments etc Contact with such objects is momentary. The negation of this contact is, evidently, possible. To say that in the highest stage, the perfect Yogin experiences ब्रह्मसंस्पर्श (contact with Brahman) is to deny him all the benefits of union with Brahman. He is none the better for that contact, for Brahman is aloof from him and is to remain so for ever. If contact with Brahman is contemplated, the possibility of the dissolution of this contact cannot be gainsaid.

Hence, we doubt the propriety of the expressions **विगतकल्मषः**, **ब्रह्मसंस्पर्श** and **अत्यन्तं सुखं.**

The MS. version of this stanza is:

युंजन्नेवं सदात्मानं योगी नियतमानसः ।
सुखेन ब्रह्मसंयोगमत्यंतमधिगच्छति ॥

Vide translation.

It will, thus, be seen that the MS. version is quite suitable to the context, harmonious and consistent.

Stanzas 37 to 39. In the vulgate text of the Bhagavadgita, the question of Arjuna takes up three stanzas, while in the MS. version it is comprised in four stanzas. In the vulgate text, the first hemistich of st. 37, beginning with **अयतिः श्रद्धयोपेतो** ....। is immediately followed by the hemistich beginning with **अप्राप्य योगसंसिद्धिं**............ ।

In our old MS., we find, to our great joy, two additional lines, that is, one whole stanza. That it should have been missing so long is a matter for regret.

The first word of stanza 37 is **अयतिः** in the current text, while our MS. has **अयतः**, as qualifying **पुरुषः**, quite appropriately. Secondly the forth **पाद** of st. 38 in the current text which reads **विमूढो ब्रह्मणः पथि** is a fragmentary clause dislodged from its original location. The original reading of that **पाद**, however, is **"विनाशं वाधिगच्छति ।"**

From this, it will appear that the vulgate has made a mess of the textual material of Arjuna's questions.

The question of Arjuna is incorporated in the vulgate text as follows:

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ॥
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ॥
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ॥
त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥३९॥

"If a man, being not assiduous, though full of faith, wanders away in his thoughts, from Yoga, and thereby fails to attain the perfection of Yoga, what is his end, O Krishna ?" (37)

"Fallen from both the paths, deluded in the path of Brahman and devoid of support, is he destroyed like a shattered cloud ?" (38)

"You should entirely remove this doubt of mine; I cannot find any person other than you, who can destroy this doubt." (39)

The scholiasts have interpreted the word अयतिः as "slack in efforts" "not endeavouring" "not assiduous" etc. But the word यतिः does not express the sense of effort. That is done by यतः or प्रयतः. The old reading has अयतः which rightly means "not making efforts" or "not assiduous". For expressing the sense of *effort*, the word यतः is obviously superior to यतिः.

The old MS version of the text is as follows:

अर्जुन उवाच—

अयतः श्रद्धयोपेतो योगाच्चलितमानसः ।
"लिप्समानः सतां मार्गं प्रमूढो ब्रह्मणः पथि ॥ (१)
अनेकचित्तोऽविश्रान्तो मोहस्यैव वशं गतः ।"
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ (२)
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्र इव नश्यति ।
अप्रतिष्ठो महाबाहो विनाशं वाऽधिगच्छति ॥ (३)
एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥ (४)

Vide translation for the meaning of the above.

The MS. version is quite superior to the current one, as the former yields consistent and appropriate sense on account of the two additional lines.

Stanza 40. The current text of the fourth पाद is: दुर्गतिं

तात गच्छति ॥ The meaning of the stanza is: "O Arjuna, the man, of whom you spoke above, is ruined neither in this world nor even in the next. O dear friend Arjuna! none who works righteousness, comes to an evil end."

तात in the vocative is a term of affection. There is no need here to express endearment. Moreover, in the first पाद, there is already one vocative पार्थ (O son of Pritha, i. e. Arjuna). Hence it was unnecessary to use another vocative in the same stanza. The word तात, therefore, is not quite appropriate here.

The MS. reading of the fourth पाद is: "दुर्गतिं जातु गच्छति ॥" जातु takes the place of तात. जातु means "ever" "at all". नहि जातु means "never" "not at all", "by no means" etc. This sense is quite suitable here.

Vide translation for the meaning of the stanza, as read by our MS.

Stanza 42. The current reading of the second पाद is: "कुले भवति धीमतां" "becomes in the family of the talented—the learned". The commentators interpret भवति as "is born" as only this meaning will suit the context. It is not proper to force this meaning out of भवति. The root भू has the sense of both *origination and existence*. (भू सत्तायां उत्पत्तिर्विद्यमानता च). But it is especially used in the sense of *existence* (विद्यमानता). भवति means "*is*" or "*becomes*". But the sense of भवति as "*is born*" which is required by the context, cannot rightly be said to belong to भवति.

When such is the state of things in the vulgate text, the MS. gives the reading: "जायते धीमतां कुले" "is born into the family of the talented—the learned." This reading gives a direct and undisputed sense. जायते means only "*is born*". The root जन् has the sense of "*to take birth*". (जन यङ जनौ जन्म प्रादुर्भावः) भवति appears insipid and inaccurate when compared with जायते.

Stanza 43. The current reading of the second पाद् is:

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

"O Arjuna, after that he again strives about the realization of Yoga." The original reading is:

ततो भूयोऽपि यतते सिद्धये कुरुनन्दन ॥

"O Arjuna, in spite of having failed once, he even again strives for the realization of Yoga thenceforward."

There is no material difference in the meanings of the two readings. The MS. reading, however, appears to advantage on account of the appropriate words अपि and सिद्धये. In order to express "for perfection", it is better to use the dative (सिद्धये) instead of the dative (संसिद्धौ). If we take the locative, we have to interpret it as dative indirectly. Why should we not then, adopt the direct dative variant in preference?

Moreover संसिद्धौ means सम्यक् प्रकारायां सिद्धौ "for the best kind of perfection." It is ridiculous to say so, for he has, at first, to strive for the ordinary kind of perfection. Only after this, can the person strive for "the best kind of perfection." The word संसिद्धौ, therefore, is quite unsuitable here. Again, the MS. reading gives the word अपि (even) which is badly needed here. Instead of saying "he strives again," the implied meaning suggests that he need not be disappointed by his first failure; he can strive even again. Considering these facts we are persuaded that the MS. variants are original.

Stanza 44. The current reading of the first hemistich is: पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ॥

Here सः अवशः means: "he, the helpless or dependent person." The MS. has सन् in lieu of सः. The meaning is हि अवशः पराधीनः सन् अपि "Notwithstanding that he is dependent." Here the reading सन् is obviously superior to सः

Stanza 46. The current reading of the second पाद is ज्ञानिभ्योऽपि मतोधिकः ॥ "The Yogin is greater then *even* the

knowers." Here the word अपि is quite superfluous. The original reading is: ज्ञानिभ्यश्च मतोधिकः ॥ "The Yogin is greater than the knowers." Here the absence of अपि makes the assertion definite. Hence the MS. reading is the accurate one.

Thus ends the Sixth Chapter entitled "The Yoga of Contemplation and the Way to attain Brahman" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidas Shastri.

Shri Bhagavad-Gita

English Rendering of the Gloss "Siddhidatri"

CHAPTER VII

Stanza 1. The current reading of the second पाद is योगं युञ्जन्मदाश्रयः। The corresponding MS. variant is योगं युञ्जन्मदाश्रितः। The meaning of both the variants appears to be the same. The suggestive power, however, of the MS. reading, is superior to that of the current one.

मदाश्रयः means "*who has me as his refuge*", while मदाश्रितः means "*who has taken refuge in me*". When we say, "This man his my protection, the implication is that he may have the protection of others as well. But when we say, "This man is protected by me;' or "he has taken refuge in me," the implied sense is that he is exclusively under my protection. I am his sole suport, his very life. The sense of the current reading is *inclusive refuge*, while that of the MS. one is *exclusive refuge*. For this reason, we hold that the old reading is original as well as superior to the current one.

Stanza 2. The current reading of the second hemistich is: यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते। "After having known which (knowledge) there is nothing further left in this world to know." The corresponding MS. reading is यज्ज्ञात्वा न पुनः किञ्चिज्ज्ञातव्यमवशिष्यते। "After having known which (knowledge) there is nothing left, in the three worlds, to know any more."

In the current text, there is the word इह (in this world). If nothing further be left to know in this world, the implication would be that there *is* something left to know in the next world. This is wrong, for the fruit of the knowledge that Shri Krishna taught above and will teach further on, is the union of the Yogin with Brahman. When this union is attained there is nothing left to know either in this world or in the

next or in any other world like Svarloka, Maharloka etc. Hence it is wrong to say इह (in this world).

Moreover, the current recension has another objectionable word अन्यत् (anything *else*; anything *further*). "There is nothing *else* left in this world to know." This expression, we hold, is open to objection. When the Yogin obtains the knowledge of the whole universe, of all the worlds *within himself*, and when he realizes Brahman, that is, attains union with Brahman, it is impossible for him to imagine the distinction of "mine" and "not mine" (अन्यत्). That state is a condition of perfect harmony and unity; there is no diversity or difference. He cannot conceive the idea of अन्यत् (anything *else*). The word अन्यत्, therefore, is unsuitable here. The MS. variant is किञ्चित् (*anything*) in lieu of अन्यत् (*other* thing). "After having known which (knowledge), there is *nothing* left, in the three worlds, to know any more." This is the meaning of the second hemistich if we adopt the MS. readings. The purport is that there is nothing in the whole universe and in all the worlds, unknown to him. The MS. reading यज्ज्ञात्वा न पुनः किञ्चित् is more accurate than the current one यज्ज्ञात्वा नेह भूयोऽन्यत् ।

Stanza 6. The current reading of the fourth पाद is प्रभवः प्रलयस्तथा । The corresponding reading of the same in the MS. version is प्रलयः प्रभवस्तथा ॥ The meaning of both the variants is apparently the same. It is, however, more suitable to put the word प्रलयः first and प्रभवः next. In the beginning, there was water everywhere. Thence came the creation of the universe; then again dissolution etc. The meaning is "In the beginning, I was the dissolution of the uiverse; then I manifested myself in the creation of the universe; I am the underlying force which is now heading the world to catastrophe." Hence we prefer the MS. reading, wherein the word प्रलयः precedes the word प्रभवः

Stanza 9. The current reading of the first पाद is: पुण्यो

गन्धः पृथिव्यां च ॥ The MS. reads: पुण्यः पृथिव्यां गन्धोऽस्मि ॥ The meaning of both the variants is the same. In the current text, however, we have to supply the verb अस्मि or borrow it from the second पाद. The old reading of the MS. has the word अस्मि directly in the text. Hence the MS. reading is superior to the current one.

Stanza 12. The current reading of the third पाद is: मत्त एवेति तान्विद्धि—"know that the entities, which are of the quality of goodness, passion and darkness, are verily produced from me." We get the above meaning even without the word इति. The word इति is not needed here. The MS reading is मत्त एवेह तान्विद्धि—"know that, in this world, the entities which are of the quality of goodness, passion and darkness, are verily produced from me."

It is better to adopt इह in the place of इति of the vulgate text, for the entities of the quality of goodness, passion and darkness exist only *in this universe* (इह). The word इह is, therefore, more suitable than इति and is indispensable.

Stanza 18. The second पाद in the vulgate recension reads ज्ञानी त्वात्मैव मे मतं। The old reading preserved by our MS. is as follows: ज्ञानी त्वात्मैव मे मतः ॥ Roughly speaking, the distinction between मतं and मतः is no distinction. It is only a question of putting an अनुस्वार or विसर्ग after the p. p. मत. But as a matter of fact, the distinction caused by the विसर्ग is fundamental.

This पाद has been variously interpreted by the several scholiasts.

According to Shankaracharya it means:

"उदाराः उत्कृष्टाः सर्वे एव एते त्रयः अपि मम प्रिया एव इत्यर्थः ॥ ज्ञानी तु अत्यर्थं प्रियः भवतीति विशेषः ॥ तत्कस्मात् इत्याह, ज्ञानी तु आत्मा एव, न अन्यः मतः इति मे मम मतं निश्चयः ॥"

According to Anandagiri it means:

ज्ञानी तु आत्मा एव इति मे मम मतं ॥

Chapter 7. English Rendering of the Gloss "Siddhidatri"

According to Shridhara Svami it means:

सर्वे अपि एते उदारा महान्तः मोक्षभाजः एव इत्यर्थः, ज्ञानी तु पुनः आत्मा एव इति मे मम मतं निश्चयः ।

The meaning assigned by Nilakantha is:

सर्वे अपि एते उदाराः उत्कृष्टा एव, ज्ञानी तु मम आत्मा एव इति मम मतं निश्चितं ।

All these scholiasts have rendered the पाद as: "But the knower—I hold—is verily the self." We are at a loss to understand what this means. If the ज्ञानिन् (the knower) is verily the self, are not the others also the self? Are not the आर्त etc. the self? In fact, the whole universe is also the self. If Shri Krishna said, "The ज्ञानिन् is verily the self," what distinction did he thereby draw between the ज्ञानिन् and the other three classes of the doers of good acts? The fact is that Shri Krishna never said like that. Lokamanya Tilak renders the पाद as follows: "I am very dear to the knower and he is dear to me." Are not the other three classes of righteous persons dear to the Lord? Truly speaking, all are dear, and as such we find no distinguishing attribute of the ज्ञानिन्.

When such is the state of exegesis of the current text of the पाद the meaning according to the MS. variant is as follows: "While the other three classes of righteous persons are noble, great-souled and dear to me, the ज्ञानिन् (knower)—I hold—is verily as dear to me as my life." It will appear that the above meaning is faultless and pleasing—thanks to the variant preserved by our MS.

Nilakantha has, however, departed from other scholiasts in the interpretation of this पाद. He had not before him the *varia lectio* मतः. Yet his tendering is in keeping with the spirit of the old reading. When a commentator of the calibre and genius of Shankaracharya failed to give such an interpretation, it is no small tribute to the intuitive grasp and natural ability

of Nilakantha that his rendering alone conforms to and approaches the old reading. Perhaps it might be thought he might have seen the old *varia lectio* and hence rendered the पाद in keeping with its sense, though sticking to the current reading. But this is improbable, for if he had been in a position to know this old reading, he would have also known the old readings of other stanzas and profited by them. But that is not the case. We owe, therefore, his rendering to his intuitive ability and imagination.

Nilakantha interprets as follows: "The knower—I hold—is verily my self." He has accepted the variant मतं. He is thereby driven to the expedient of supplying one मे before the word आत्मा. Thus he got मे आत्मा and मे मतं and thereby caught the original sense.

The interpretation of the old variant reading is given as follows in the चन्द्रघण्टा.

सर्वे एव आर्तो जिज्ञासुः अर्थार्थो च ज्ञानी चत्वार एव एते उदाराः महान्तः महात्मानः मे प्रियाः सन्ति परं ज्ञानी तु मे मम आत्मा एव मत्प्राणसदृशः प्रियः मतः निश्चितः ख्यातः सिद्धः । अन्ये त्रयः मे प्रियाः परं ज्ञानी तु मम प्राणवत् अतीव प्रियः इति मन्ये जानामि इति भावः ॥

"All of them—viz. the आर्तः (distressed), the जिज्ञासुः (who seeks after knowledge), the अर्थार्थिन् (who seeks wealth or self-interest), and the ज्ञानिन् (the knower) are great-souled and dear to me, but the knower is—I hold—my self, that is he is as dear to me as my life."

The above discussion has completely demonstrated the superiority of the old reading मतः

The current reading of the fourth पाद is मामेवानुत्तमां गतिम् while the MS. reading is मय्येवानुत्तमां गतिम्. The current reading has been accepted by all the scholiasts—Shankara, Shridhara, Madhusudana, Anandagiri, Nilakantha etc. None has been able to bring harmony in their renderings. They interpret as follows: "He resorts to me who am the highest goal."

"सः युक्तात्मा मां एव अनुत्तमां न उत्तमा विद्यते यस्याः तां अनुत्तमां गतिं प्राप्यं फलं आस्थितः सर्वात्मना आश्रितः ॥" (तत्त्वप्रकाशिका)

आस्थितः आरोढुं प्रवृत्तः स च ज्ञानी हि यस्मात् अहं एव भगवान् वासुदेवो नान्योऽस्मीति एवं युक्तात्मा समाहितचित्तः सन् मामेव परं ब्रह्म गन्तव्यं अनुत्तमां गतिं गन्तुं प्रवृत्तः इत्यर्थः ॥" (शांकरभाष्यं)

"For having joined his mind to Yoga, he obtains rest in me who am the highest goal of all." (Lokamanya Tilak)

Thus all the scholiasts have understood अनुत्तमां गतिं as the attribute of माम्. Not one of them seems to have been convinced of the accuracy of his interpretation. Every one is in a hurry to explain away an inconvenient text—viz. मां एव अनुत्तमां गतिं which can be thus interpreted: "Because the man who has attained union with the Supreme Self, takes rest in me, who am the highest goal."

The MS. reading is as follows: ममैवानुत्तमां गतिं । (मम एव अनुत्तमां गतिं ।)

The चन्द्रघण्टा scholium interprets it as follows:

"सर्वे एव एते उदाराः महात्मानः उत्तमाः अतः मे प्रियाः परं ज्ञानी तु मम आत्मा एव प्राण एव मतः । हि यतः एतस्मात् कारणात् युक्तात्मा योगेन संयो-जितचेताः ब्रह्मैक्यंगतः स तु मम एव अनुत्तमां गतिं आस्थितः भवति यां उत्त-मोत्तमां गतिं अहं प्राप्नोमि तामेव मम एव सर्वोत्तमां गतिं स प्राप्नोति मत्तुल्यो भवति मयि ऐक्यं गच्छति । अनुत्तमां यस्याः गत्याः अपेक्षया त्रिषु लोकेषु अन्या उत्तमा गतिर्न विद्यते तां गतिं ब्रह्मपदप्राप्तिरूपां ॥ यां प्राप्य इतरत्किमपि उपादेयं नावशिष्यते तां गतिं प्राप्नोति इत्यर्थः ॥"

"Of the above described four classes of persons, viz. the afflicted etc., the first three classes of persons are very good; they are great-souled. But the knower is verily my self, is as dear to me as my life; and because he has fixed his mind in Yoga—that is, has reached union with Brahman—he attains the highest goal of mine. There is no other goal higher than that in the three worlds. He reaches the goal that I reach. He becomes like me. He becomes one with me." (*Chandraghanta*)

This shows that the two variants given in the MS. are correct.

Stanza 23. The current text of this stanza consists of 2 hemistichs while our MS. has 3 hemistichs. The additional hemistich is an important acquisition.

The current text reads:

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

"The fruit to be obtained by those who have little judgment is perishable. Those who worship the divinities go to the divinities; and my devotees reach me."

The old version is as follows:

"अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति सिद्धान्यान्ति सिद्धव्रताः ।
भूतान्भूतयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

"The fruit to be obtained by those who have little judgment is perishable. Those who worship divinities go to the divinities; those who are the devotees of the Siddhas go to the Siddhas. Those who worship the spirits go to the spirits and my devotees reach me."

The MS. version appears to be original and correct.

Stanza 26. The current reading of the third पाद is भविष्याणि च भूतानि । The old reading is भविष्यन्ति च भूतानि । The meaning intended is "...all beings that are to be henceforward." In the current text the word भविष्य is used as an adjective qualifying the word भूत while the old reading uses the participial adjective भविष्यत् to qualify the noun भूत. The accusative plural neuter form of भविष्यत् is भविष्यन्ति. It is obvious that the MS. reading is superior to the current one from the point of view of grammatical purity.

Stanza 28. The current reading of the first पाद is: येषां त्वन्तगतं पापं । The old reading of the MS. is येषां त्वन्तं गतं पापं ।

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We have to interpret this पाद as येषां पापं अन्तं गतं. If that is the case, why should we not adopt the direct reading अन्तं गतं of the MS.? When we get the reading अन्तं गतं directly, why should we take the compound अन्तगतं which is ultimately to be resolved as अन्तं गतं? The absence of the compound form contributes to the ease of recitation.

Thus ends the Seventh Chapter entitled "The Yoga of Vijnana, a Guide to the Attainment of Brahman" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

English Rendering of the Gloss "Siddhidatri"

CHAPTER VIII

Stanza 2. The current reading of the third पाद is : प्रयाणकाले च कथं । The MS. reading is : प्रयाणकालेऽपि कथं ।

In the current reading we have च (*and*), while in the MS. we have अपि (*even*) in its stead.

Arjuna asks Shri Krishna several questions. He asks, "What is Brahman ? what is the अध्यात्म ? what is कर्म ? what is the अधिभूत and what the अधिदैव ? How can a man perform the अधियज्ञ in this body, in this world ? What is that अधियज्ञ ?"

Arjuna asks all these questions about the living body—that is, to know them, in his present embodiment, at this time. He wants to know, above all, what his present duty is. The question of knowing the Lord at the time of death is only a subsidiary one—and therefore the author has used the word अपि. After putting many questions, Arjuna incidentally asks, "O Krishna, how can those persons, who have restrained their mind, know you, *even* at the time of death ?"

In view of the above consideration the MS. reading is more appropriate than the current one.

Stanza 7. The current reading of the fourth पाद is : "मामेवैष्यस्यसंशयः ।" The old reading is "मामेवैष्यस्यसंशयम् ।" There does not appear much difference in the meanings of the two variants. Nevertheless, the old reading impresses us more favourably. The meaning of the current reading is : "Therefore, at all times remember me and engage in battle. If you fix your mind and intellect on me, *you will reach verily me, with your doubts dispelled.*" The meaning of the MS. reading is : "Therefore, at all times, remember me and engage in battle. If you fix

your mind and intellect on me, *you will reach verily me; there is not the least doubt about it.*"

The underlined sentences will show the difference of meaning between the two readings. The old reading, however, is more attractive and suited to the context. It infuses spirit and zest into the combatant.

Stanza 10. The current reading of the second **पाद** is: "**भक्त्या युक्तो योगबलेन चैव ।**" The MS. reading is: "**भक्त्या युतो योगबलेन चैव ।**" There is no difference of meaning between the two variants **युक्तः** and **युतः**. The MS. reading is metrically superior. It is, therefore, more acceptable.

Stanza 11. The current reading of the fourth **पाद** is "......**संग्रहेण प्रवक्ष्ये ।**" while the MS. reading is "......**संग्रहेणाऽभिधास्ये ॥**". There appears to be little difference in the meaning of the two variants. **अभिधास्ये** (I will declare) is preferable to **प्रवक्ष्ये**, because **प्रवक्ष्ये** means "**प्रकर्षेण विस्तरशः संपूर्णतया वक्ष्ये कथयिष्यामि ॥**" **प्र** means "completely, exhaustively" and **वक्ष्ये** means "I will say". But the word **संग्रहेण** precedes "**प्रवक्ष्ये**". The word **संग्रहेण** means **संक्षेपेण समासतः अल्परूपेण सारांशतः** "briefly, concisely, succinctly."

On one hand Shri Krishna says: "The abode of Brahman which is declared imperishable by the Knowers of the Veda, in which Yogins, free from pairs of opposites like desire and aversion enter, to know which, people dwell in Gurukulas and observe the rules of a Brahmacharin—that abode I will declare to you in brief.' It is not consistent to use the **उपसर्ग प्र** before **वक्ष्ये** when the word **समासेन** precedes **प्रवक्ष्ये**, for the meanings of the two words are mutually exclusive or incongruous. The scholiasts interpret **प्रवक्ष्ये** as simply **वक्ष्ये**, but if we include the **उपसर्ग प्र** it would mean "I will declare fully". **अभिधास्ये** means "I will declare." Thus it will be seen that the MS. reading **संग्रहेणाऽभिधास्ये** is more suitable than the current one viz. **संग्रहेण प्रवक्ष्ये**. Hence the MS. variant is the correct and original reading.

Stanza 14. The current reading of the fourth पाद is: नित्ययुक्तस्य योगिनः ॥ The corresponding old reading is: नित्ययुक्तस्य देहिनः ॥

Here Shri Krishna, in order to remove the ignorance innate in man, plainly says in stanza 11 above, "I will declare to you the abode of Brahman which Yogins enter into." From stanza 11 onwards, Shri Krishna's teaching is addressed not to the Veda-knowers or Yogins but for all beings comprehensively, for all mankind.

In st. 12, the mode of sitting in Yogic concentration or the posture for the realization of Yogic perfection is declared. Stanzas 12 and 13 do not refer to the Yogin but only to those who are endeavouring to attain the stage of Yoga. Shri Krishna, therefore, does not address the Yogins but Arjuna, considered as representing humanity. He teaches how the innate human nescience can be destroyed. Arjuna as well as all beings are subject to this nescience. Shri Krishna shows the way of reaching Him, that is Brahman. For the Yogins, that is for those who have realized Brahman through Yoga, there is nothing left to know—as declared in these four stanzas, as well as before. The Yogin has realized Brahman. His mind is not disturbed or distracted. He has become merged in Brahman. Hence the expression—यो मां स्मरति नित्यशः (he who always, constantly, thinks of me)—cannot apply to the Yogin, for he has attained the perfection of Yoga, as a result of such constant contemplation. Neither can the expression अनन्यचेताः (having restrained the mind etc.) apply to the Yogin, for until one has restrained his senses as well as the mind, one cannot be called a Yogin. Yoga presupposes restraint of the senses. Looking to the above facts, we should revise the current interpretation of this stanza viz. that Shri Krishna addresses this stanza to the Yogins. Shri Krishna does not refer to the Yogins but to all mankind. To us the old reading appears to be the correct one.

Chapter 8. English Rendering of the Gloss "Siddhidatri"

Upto this day, this stanza had been interpreted as under, following the current reading:

"O Arjuna, the Yogin, who without turning his mind elsewhere constantly thinks of me who am Brahman, and whose mind is concentrated, easily reaches me."

The meaning according to the MS. reading is:

"O Arjuna, the man who without turning his mind to any worldly object, and with concentration, constantly thinks upon me (i. e. Brahman), and who restrains his speech and mind, easily reaches me."

Thus, the teaching of Shri Krishna is directed to man. It seems that from stanza 12 onwards the instruction of Shri Krishna is addressed to the embodied soul or humanity in general.

The meaning of the stanzas 12, 13 and 14 is:—

"He who leaves the body, stopping all the apertures like the eyes, the ears, the mouth etc., controlling the mind within the heart, placing the vital breath in the head, and with steadiness necessary for the realization of Yoga, and repeating the syllable OM symbolic of Brahman—attains the supreme abode viz. Brahman. For a man whose mind is not turned to anything else at the time of death, and who, restraining the mind, constantly and ever meditates on Me, at once attains Me, who am Brahman. It is very easy for him to reach Me."

The 14th stanza points out how the Lord is easily reached at the time of death. In the 13th st., it was pointed out how the supreme goal can be reached at the time of death. In short the topic here discussed is, how a mortal can attain the supreme goal at the time of death, or what is the way of easily reaching the Brahman. The Yogin, however, is not subject to death. His body is ageless and immortal. Cf.

"स्थिरदेहोऽभ्यासवशात्प्राप्य ज्ञानं गुणाष्टकोपेतं । प्राप्नोति ब्रह्मपदं न पुन-

र्भवावासदुःखे च ॥ (इति पूज्यपादा गोविन्द्राचार्याः श्री शंकराचार्यगुरवः)

It is only after making the body immune from the effects of cold, heat, rain etc. as well as from age and death that a a man can endeavour to realize Yoga. After the realization of Yoga, that is after becoming a Yogin, one is not liable to death. He can give up his body at his pleasure. He can even change his body at his will.

From the above discussion it will be seen that these three stanzas refer only to the mortal and embodied being—that is man—pointing out to him how best to attain the supreme goal or the Brahman, at the time of death. Hence, it is perfectly clear that the appropriate word in st. 14 is not योगिनः but देहिनः as correctly recorded in our MS.

Stanza 17. The current reading of the third पाद is: अहर्यद् ब्रह्मणो विदुः । while the MS. reading is: अहर्यें ब्रह्मणो विदुः ॥ The old reading has ये where the current text reads यत्. The old variant is the original and correct reading for the following reasons. This stanza appears to be a reply to the question as to who are the knowers of the Night and Day of Brahma. In the current reading, the word यद् is to be taken as an adjective qualifying अहर्. This adjective is quite out of place here. The required word should be ये because its correlative ते is found in the fourth पाद The use of ते in the fourth पाद presupposes the employment of ये. The meaning according to the current reading will be :—

"Those who know the day of Brahman which is of the duration of one thousand ages, and the night, of the duration of one thousand ages—know the Day and Night of Brahma."

In order to complete the sense, we have to supply the words ये जनाः even if we persist in sticking to the current reading यद्. The adjective यद् is quite uncalled for, and rather disturbs the grammatical sequence. For this reason, we hold that the MS. reading is correct and original. The meaning,

according to the old reading, will be :—

"Those who know a day of Brahman to terminate after one thousand great ages (while each great age consists of the aggregate of four ages) and the night to last the same duration —are the right knowers of the Day and Night.'

Stanza 20. The current reading of the second **पाद** is:

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।

While the MS. reads as

परस्तस्मात्तु भावोऽन्यो व्यक्ताऽव्यक्तः सनातनः ।

The MS. reading is the correct one. The following discussion will prove how the variant of the vulgate text has misled the people until now.

Shridhara Svami has interpreted the expression अव्यक्तः अव्यक्तात् as " तस्मात् अव्यक्तात् परः तस्यापि अव्यक्तस्यापि कारणभूतः अन्यः तद्विलक्षणः अव्यक्तः चक्षुराद्यगोचरो भावः । "

Shridhara posits two *Avyaktas*. One of the two is the cause of the other, as well beyond the apprehension of the senses. It cannot be perceived by the senses like the eyes etc. The highest principle is called *Avyakta* and it is at the same time declared that it is higher than the *Avyakta*. Hence all the commentators are landed into forced interpretations while labouring to press a harmonious meaning out of an apparently wrong reading.

The meaning of st. 20 must be made to harmonize with that of the preceding stanzas 18 and 19. The presence of the reading अव्यक्तोऽव्यक्तात् prevented the commentators from giving an interpretation that would harmonise with the stanzas 18 and 19. They, therefore, treated st. 20 as standing by itself, having no connexion with the preceding stanzas.

शांकरभाष्य—

अव्यक्तात्—अव्यक्तं प्रजापतेः स्वापावस्था तस्मात् अव्यक्तात् व्यक्तयः स्थावरजंगमलक्षणाः सर्वाः प्रजाः प्रभवन्ति ॥ अह्नः आगमः अहरागमः तस्मिन्

ब्रह्मणः प्रबोधकाले ॥ तथा रात्र्यागमे ब्रह्मणः स्वापकाले सर्वा व्यक्तयः पूर्वोक्ते अव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः भूतसमुदायः स्थावरजंगमलक्षणः यः पूर्वस्मिन् कल्पे आसीत् एव अयं न अन्यः अहरागमे भूत्वा रात्र्यागमे अवशः अस्वतन्त्र एव प्रलीयते पुनः अहरागमे प्रभवति ॥ १९ ॥

अनेन योगमार्गेण इदं गन्तव्यं इति परः तस्मात् इति परः व्यतिरिक्तः भिन्नः, कुतः भिन्नः तस्मात् अव्यक्तात्, तुशब्दः अव्यक्ताक्षरस्य विवक्षितस्य व्यक्तात् वैलक्षण्यविशेषार्थः, भावः अन्यो विलक्षणः स च अव्यक्तः अनिन्द्रियगोचरः । परः तस्मात् इत्युक्तः ॥ कस्मात् पुनः पूर्वोक्तात् भूतग्रामबीजभूतात् अविद्यालक्षणात् व्यक्तात् अन्यः विलक्षणो भावः इत्यभिप्रायः । सनातनः चिरंतनः यः स भावः सर्वेषु भूतेषु ब्रह्मादिषु नश्यत्सु न विनश्यति ॥ २० ॥

योऽसौ अव्यक्तः अक्षरः इत्युक्तः तमेव अक्षरसंज्ञकं अव्यक्तभावं आहुः परमां प्रकृष्टां गतिं ॥ यं भावं प्राप्य गत्वा न निवर्तन्ते संसाराय, तद्धामस्थानं परमं प्रकृष्टं मम ब्रह्मरूपिणो विष्णोः परमं पदं इत्यर्थः ॥ २१ ॥

The meaning of the stanzas, according to the commentary of Shankaracharya, is :—

"*Avyakta* (the Non-manifest) means the state of sleep of Brahman. From this state the manifest entities, that is the movable and the immovable universe—in short the whole creation—spring forth at the time of the waking state of Brahma, when the Day of Brahma is said to dawn. Then comes the Night of Brahma When the Night of Brahma sets in, that is at the time of the sleep of Brahma, the whole creation enters into the aforesaid *Avyakta* (the Non-manifest). It is the state of dissolution (st. 18).

"The aggregate of moveable and immovable beings and entities which existed in the previous Kalpa are again created when the Day of Brahma dawns. This creation being dependent, is dissolved at the close of the day of the Creator. The advent of the Day of Brahma again brings forth the creation of the universe. (st. 19.)

"That which is to be known by the path of Yoga is other

than this *Non-manifest*. परः means "different from" or "other than". The word अन्य (another) expresses that the *Avyakta* (Non-manifest) is different from the *Avyakta*. This latter *Avyakta* is beyond the apprehension of the senses and hence it is said to be परः (another). The Reality which is different from (परः) the Avyakta which is nothing but the cosmic Nescience, the causal seed of the whole movable and immovable universe, is not destroyed even though all beings, including even Brahmadeva are destroyed. That Reality is said to be परः (different from) the *Avyakta* (the Non-manifest causal seed of creation). (st. 20).

That which is called the अव्यक्त or अक्षर is none other than the supreme goal, attaining which, one is freed from the cycle of transmigration. It must be understood that that is His (Vishnu's) highest abode." (st. 21).

This is the natural meaning of the commentary of Shankaracharya. As we read his interpretation we feel that there is no harmony of sense between the several stanzas. There is no contextual agreement. The link is broken in the main subject under discussion. The root of all this trouble is the textual corruption of the vulgate. The vulgate reads अव्यक्तोऽव्यक्तात्, which has landed all the commentators into inconsistency. All the commentators have adopted the reading अव्यक्तोऽव्यक्तात् and followed the interpretation of Shankaracharya.

The explanation of the *Avyakta* is given by the Gita itself in st. 21. "That Non-manifest is no other than the Indestructible. That Akshara (the Indestructible) is the highest goal, attaining which one is freed from the cycle of transmigration." In spite of this clear explanation of the word *Avyakta* by the text itself, Shankaracharya is constrained to say that the *Avyakta* is the sleep of Brahmadeva.

From this Avyakta proceeds the cosmic emergence. The Gita intended to teach that the Day of Brahmadeva comes in-

to existence by the power of the Non-manifest which is the Indestructible, the supreme goal. The whole creation emerges during the Day of Brahmadeva. Hence the Non-manifest or the Imperishable, and its power are higher than Brahmadeva. The meaning is that at the Day of Brahmadeva the creation emerges through the power of the Avyakta or the Akshara. In spite of this apparent meaning, Shri Shankaracharya asserts that the *Avyakta* is the sleep of Brahmadeva. During this sleep of Brahmadeva the creation submerges into the abovesaid *Avyakta*. According to Shri Shankara the sleep of Brahmadeva and *Avyakta* are one and the same thing, in st. 18.

In st. 20 Shri Shankara speaks of the Reality. He asserts that this Reality is different from the Avyakta. He is silent about the sense of the Avyakta, as to whether it means the sleep of Brahmadeva or anything else. The word अन्यः is the adjective qualifying परः and it is interpreted as विलक्षण (different from). The word अव्यक्तः then is interpreted as अनिन्द्रियगोचरः (what cannot be perceived by the senses). Then again the same word अव्यक्त is interpreted as that which is covered by माया or which is of the nature of Nescience and is the seed of the whole creation. Still further this अव्यक्त has been thought to be eternal, for it is not destroyed even though the gods including Brahmadeva are no more. It is strange that this अव्यक्त, covered by माया and characterized by Nescience as it is, is not liable to destruction. The interpretation of st. 20 by Shri Shankara has confused the whole sense. It must be remarked that the blame should not wholly be laid on his shoulders. It is the text of the vulgate that is to blame. He as well as other commentators had to make some sense even by stretching and straining, out of the apparently corrupt text of the vulgate.

Then in st. 21 Shri Shankara says that the Non-manifest (अव्यक्त) spoken of above, is the non-manifest entity which is

अक्षर (imperishable). Such is the opinion of the sages—he adds. Now, the question is, which अव्यक्त he has in mind, when he asserts as above. Has he in mind the अव्यक्त of st. 18 viz. the state of sleep of Brahmadeva; or does he speak of the अव्यक्त of st. 20, which is covered by माया (the cosmic illusion) or which is of the nature of Nescience? Which is that अव्यक्त which is here declared to be the highest goal, which is also the imperishable entity or reality, after attaining which there is no transmigration?

Thus the variant reading अव्यक्तोऽव्यक्तात् has compelled Shri Shankaracharya to interpret in a distorted and forced manner. He is not able to give a consistent sense. Other commentators, who have tacitly followed Sankara, are in the same plight. It would be tedious to record their interpretations and discrepancies.

The original and correct reading of the text is as follows:

परस्तस्मात्तु भावोऽन्यो व्यक्ताऽव्यक्तः सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥

The commentary चन्द्रघण्टा explains it as follows:—

तुशब्देन उपर्युक्तप्रकारेण उत्पत्तिनाशादिके प्रचलति सत्यपि तस्मात् जगत्कारणत्वेन विद्यमानात् जगदुत्पत्तिस्थितिनाशरूपात् परः पुनः अन्यः भिन्नप्रकारेण स्थितश्च । व्यक्ताऽव्यक्तः, व्यक्तः कारणपरत्वेन सूतरूपमापन्नः जगद्रूपेण स्थितः, अव्यक्तः प्रधानकारणरूपः सर्वसत्तात्मकः ईश्वर-लक्षणरूपः भावः । अथवा सर्वं जगत् प्रकाशयन् मनुष्यरूपेण वा अवतरन् व्यक्तिरूपं धारयन् जगद्रूपेण वा व्यक्तः इन्द्रियाऽगोचरतया अगम्यः अनेकजन्मसंसाधितयोगेन योगसिद्धिद्वारा प्राप्तज्ञानेन गम्यः अत एव अव्यक्त. तद्रूपो ब्रह्मसंज्ञको भावः इत्यर्थः । तथा स सनातनः सर्वकालं अन्यूनाधिकः नित्यः भावः । अव्यक्तरूपः ईश्वररूपः अस्ति स अव्यक्तः अक्षरः समस्तस्थावरजंगमात्मकेषु भूतेषु नश्यत्सु प्रलयं गतेषु सत्सु अपि स्वयं न नश्यति स्वयंप्रकाशकत्वात् सर्वशक्तिमत्वाच्च ॥ २० ॥

The meaning of st. 20 is intimately connected with that of stanzas 18, 19, and 21, therefore the meaning of the four stanzas (18 to 21) should be taken together, as in our translation of the stanzas 18, 19, 20 and 21 on the basis of the above चन्द्रघण्टा commentary.

From the above discussion we can safely conclude that the original expression used by Sri Krishna is व्यक्ताऽव्यक्त: as preserved in our MS.

Stanza 22. The current text of this stanza is :—

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

The commentators did not attach much importance to this stanza. Even Shri Shankaracharya has simply paraphrased it. Other commentators have mostly followed Shri Shankaracharya's interpretation.

"हे पार्थ, पुरुषः सः परः निरतिशयः, यस्मात् पुरुषात् न परं किंचित् स ज्ञानलक्षणया अनन्यया भक्त्या लभ्यः। यस्य पुरुषस्य अन्तःस्थानि मध्यस्थानि कार्यभूतानि, कारणं हि कार्यस्य अन्तर्वर्ति भवति। येन पुरुषेण सर्वमिदं जगत् ततं व्याप्तं ॥" (शांकरभाष्य on st. 22.).

"O Arjuna, that Person is the Supreme Being. Nothing is higher than this Person. That Supreme Person is attained by unswerving devotion characterized by knowledge. The whole visible universe made up of all the creatures etc. is within him, for he is their cause. Hence this Supreme Being permeates the whole universe." (st. 22).

All the other commentators have mainly followed this line of thinking. It is no wonder that they did so in view of the fact that they had before them the reading of the vulgate text only.

The old MS. has three hemistichs.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यं प्राप्य न पुनर्जन्म लभन्ते योगिनोऽर्जुन ॥
यस्यान्तःस्थानि भूतानि यत्र सर्वं प्रतिष्ठितम् ॥

The चन्द्रघण्टा-टीका offers the following interpretation :—

सः—उपर्युक्तः परमगतिरूपः अव्यक्तः अक्षररूपः उक्तः सः अक्षररूपः पुरुषः

हे अर्जुन अनन्यया पुरुषे एव दृढीभूतया एकाग्रया भक्त्या तस्मिन्नैक्यप्राप्तये संयोजितयोगेन लभ्यः अस्ति ॥. यं अक्षररूपं पुरुषं प्राप्य हे अर्जुन योगिनः पुनर्जन्म न लभन्ते । यस्य पुरुषस्य अन्तःस्थानि अन्तश्चेतःसंस्थितानि पुरुषशक्त्यावृतानि अखिलब्रह्माण्डस्थावरजंगमात्मकानि भूतानि वीजरूपेण पुरुषे स्थितानि सन्ति । यत्र पुरुषे सर्वं जगत् अखिलब्रह्माण्डं प्रतिष्ठितं सुरक्षितं सुप्रवर्तितं अस्ति ॥ (st. 22.)

Vide translation.

If we follow the current text many things remain unexplained. It is declared in the first hemistich that the Supreme Being is reached by devotion. Then it is abruptly said that all these creatures abide within this Supreme Person. The meaning of the two hemistichs lacks connection. The expectation as to what is the result of devotion remains unfulfilled. Our mind remains unsatisfied as the sense is not complete. But when we read the text of the MS. version, our joy knows no bounds. There is complete logical harmony in it.

In the last foot of the last hemistich of this st. the current text is येन सर्वमिदं ततं "by whom this whole universe is permeated"—while the MS. variant is यत्र सर्वं प्रतिष्ठितम् "within whom this whole universe stands protected, maintained." The MS reading appears to be more acceptable.

Stanza 26. The current text reads as follows :—

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥

The first पाद according to the MS. reading is शुक्लकृष्णगती ह्येते. There is no change in meaning. The MS. reading of the second hemistich is :—

अनयोर्यात्यनावृत्तिमेकयाऽऽवर्ततेऽन्यया ॥

Here we find the additional word अनयोः (in these two Paths). The meaning of the stanza, if we adopt the MS. reading, will be : "There are two Paths by which the dead ascend to the next world—one is the bright Path and the other the

black Path. These two Paths are eternal. If a person dies in the Bright Path that is, during उत्तरायण he attains the abode of Brahman but if he dies in the other Black Path, that is during दक्षिणायन, he is again involved in the cycle of transmigration."

It will be seen that this additional word of the MS. version is very useful and significant.

Thus ends the Eighth Chapter entitled "Attainment of the Supreme Goal by Knowing the Yoga of the Immutable Brahman" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

English Rendering of the Gloss "Siddhidatri"

CHAPTER IX

Stanza 6. In the current text of the Gita the st. यथाऽऽकाशस्थितो is immediately followed by the seventh stanza beginning with सर्वभूतानि कौन्तेय. But in the MS. recension we find an additional stanza beginning with एवं हि सर्वभूतेषु...interposed between the stanzas 6 and 7. This stanza preserves the unity of the subject-matter of the two stanzas. It contributes to the understanding of the Secret Yoga taught by Shri Krishna in this Chapter.

The sixth and seventh stanzas as they stand in the current recension are given below along with the interpretations of the scholiasts.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

The following is Shri Shankara's exegesis of the above stanzas :—

"उक्तं अर्थं दृष्टान्तेन उपपादयन्नाह यथेति—यथा लोके आकाशे स्थितः नित्यं सदा वायुः सर्वत्र गच्छतीति सर्वत्रगः महान् परिणामतः तथा आकाशवत् सर्वगते मयि असंश्लेषेण एव स्थितानि मत्स्थानि इत्येवं उपधारय जानीहि ॥६॥

एवं वायुः आकाशे इव मयि स्थितानि सर्वभूतानि स्थितिकाले तानि सर्वभूतानि कौन्तेय प्रकृतिं त्रिगुणात्मिकां अपरां निकृष्टां यान्ति मामिकां मदीयां कल्पक्षये ब्राह्मे प्रलयकाले पुनः भूयः तानि भूतानि उत्पत्तिकाले कल्पादौ विसृजामि उत्पादयामि अहं पूर्ववत् ॥७॥

Which means: "To demonstrate the above said assertion by means of an illustration, Shri Krishna says, just as in this world the atmosphere is always present everywhere in space,

and is therefore of great dimension, similarly know that I am omnipresent like space; all beings abide unified in me as such. (6).

"During the life of the creation, all beings abide within Me even as the atmosphere abides within space (ether). At the expiration of a Kalpa, that is, at the time of cosmic dissolution, O Arjuna, all those beings resort to my lower Prakriti (Nature) which consists of the three qualities of goodness, passion and darkness. At the beginning of the subsequent kalpa, that is again at the time of creation, I bring forth those entities, as before. (7)"

This is the natural sense of the commentary of Shri Shankara. It does not fully bring out the intention of Shri Krishna. It lacks harmony as well.

Lokamanya Tilak interprets the above two stanzas as follows:—

"Know that all the beings abide within me even as the great atmosphere, blowing everywhere, always abides in space." (st. 6).

"O Arjuna, all beings enter into my Prakriti at the expiration of a Kalpa. At the beginning of a Kalpa, that is, at the beginning of the Day of Brahma, I forsooth create them afresh." (7).

All the other commentators follow the above line of interpretation.

The MS. version, consisting of three stanzas, is as follows.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ॥
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६–१ ॥
एवं हि सर्वभूतेषु चराम्यनभिलक्षितः ॥
भूतप्रकृतिमास्थाय सह चैव विनैव च ॥ ६–२ ॥
सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामकीम् ॥
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

चंद्रघंटा टीका—

उत्पत्ति :—सर्वत्रग: ऊर्ध्वाधस्तिर्यक् सर्वत्र त्रैलोक्ये सर्वप्राणिशरीरावकाशभागेषु बाह्यान्तर्भागेषु च स्थित: संचरन् जीवमात्रान् देवादींश्च जीवयन् धारयन्, महान् प्रमाणरहितोऽप्रमेयो वायु: यथा आकाशस्थित: नित्यं सदा सर्वत्र व्याप्त: अपि सर्वव्यापकोऽपि सर्वतो निर्लेप: अस्ति तथा सर्वाणि भूतानि जडचैतन्यरूपाणि सर्वप्राणिमात्राणि स्थावरजंगमरूपाणि मत्स्थानि मयि स्थितानि च उत्पन्नानि वर्तमानकाले विद्यमानानि च सन्तीति अवधारय जानीहि। अहं सर्वभूतेषु वायुवत् संस्थितोऽपि वायुवत् निर्लेप: भिन्न: ॥ ६–१ ॥

स्थिति :—एवंप्रकारेण आकाशे विद्यमानजगत: आकाशभागे वा वायुर्यथा अहं सर्वभूतेषु स्थित: चरामि वसामि सर्वान् पोषयामि च तेषु भूतेषु व्याप्तो भवामि तथापि तै: भूतै: आकाशे वायुर्यथा निर्लेपोऽपि सर्वान् रक्षति पालयति जीवयति पोषयति तथापि न दृश्यते । तथा अहं सर्वभूतै: अनभिलक्षित: कैश्चिदप्यनिर्णीतस्वरूप: दुर्ज्ञेय: ज्ञातुमशक्य: एतादृशोऽहं सर्वत्र निर्लेप: चरामि सर्वजगत्पालयामि । भूतप्रकृतिं पूर्वकथितसत्वरजस्तमोगुणविशिष्टां चेतनात्मकानां भूतानां लक्षणरूपां मम प्रकृतिं स्वभावं आस्थाय आश्रित्य अन्योन्यसंबन्धत्वात् व्यक्तस्वरूपत्वात् ज्ञातृज्ञेयस्वरूपत्वाच्च तैर्भूतै: सह सार्धं एव च तैर्भूतैर्विना एव परस्परं पृथक्त्वेन अव्यक्तरूपत्वाच्च स्थित्वा अखिलब्रह्माण्डं भूतमात्रान् पालयामि ॥ ६–२ ॥

नाश :—हे अर्जुन, इत्थं मयोत्पन्नानि पुन: संरक्षितानि पालितानि सर्वभूतानि स्थावरजंगमजडचैतन्यरूपाणि कल्पक्षये ब्रह्मण: निशायां प्रलयकाले मामकीं मदीयां प्रकृतिं यान्ति विलयं गच्छन्ति अव्यक्तरूपे मयि अन्तर्हितानि भवन्ति लीयंते एकतां प्राप्नुवन्ति । पुनश्च कल्पादौ सर्गसमये कल्पस्यारंभे उत्पत्तिसमये ब्रह्मणो दिवसे अहं स्वेच्छयैव ब्रह्माण्डं जगत् च विसृजामि विशेषेण संपूर्णतया सृजामि उत्पादयामि ॥ ७ ॥

The meaning of the three stanzas in question, on the basis of the Chandraghanta commentary, will be as in our translation of IX. 6 (i), 6 (ii), and 7.

It will appear that the above interpretation, including as it does that of the additional stanza, is free from blemish.

Stanza 7. The current reading of the second foot is प्रकृतिं यान्ति मामिकां. The original reading, however, is मामकीं in lieu of मामिकां. The word मामकीं appears to be preferable to मामिकां.

मम इदं मामकं । मम इयं मामकी, तां मामकीं । "तवक-ममकावेक-वचने" इति अण् ममकादेशश्च ।

In the Mahabharata we read:—

ततो मामाह स मुनिर्गर्भमुत्सृज मामकं । Here the form used is मामकं, not मामिकं. We can safely postulate a cognate form मामकीं and reject मामिकां. For the above reason, we assume that the MS. reading is more accurate than the vulgate.

Stanza 8. The current reading of the third foot is भूत-ग्राममिमं, while the MS. reading is भूतग्राममिदं.

Stanza 11. The current text is:—

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

The MS. version, however, is as follows:

अवजानन्ति मां मूढा मानुषीं तनुमास्थितम् ।
परं भावमजानन्तो ममाऽव्ययमनुत्तमम् ॥ ११ ॥

The last word of the first hemistich in the current text is आश्रितम् which gives the meaning "resorting to the human body." The word आश्रितं signifies "dependence." "आश्रितं—आश्रय-प्राप्तं शरणागतं अवलम्बितं अनुसृतं अधीनं वशवर्तिनं; परमाण्वाकाशादिनित्य-सर्वद्रव्याणां आश्रितत्वं साधर्म्यं ।"

The word आश्रित means "one that has come for shelter" or who is "subservient" or a "follower", "dependent" etc.

If we adopt the meaning "resorting to the human body", for the Supreme Being, we commit the blunder of saying indirectly that the Brahman is not self-sufficient. The Brahman is अक्षर (imperishable) and अव्यय (immutable). It would be im-

posing limitations on the absolute, to assert that He resorts to the human body. It will mean that the Brahman requires some आश्रय or support of another, in doing so. If it be objected that everything is dependent on शक्ति, we reply that the Brahman and His शक्ति are the same entity.

But if we adopt the reading of the MS., the omnipotence and self-sufficiency of Shri Krishna, who is Brahman, will become evident. On the basis of the Upanishadic saying अहं ब्रह्मास्मि "I am Brahman," Shri Krishna identifies himself with Brahman. The meaning according to the MS. reading will be, "assuming the human body" and is alone acceptable.

The last foot of this stanza according to the vulgate text is मम भूतमहेश्वरं which means "not knowing my highest nature as the great Lord of all entities."

Let us see whether the expression भूतमहेश्वरम् "great Lord of (all) creatures" is suitable or not. The epithet भूतमहेश्वरम् can well apply to the Supreme Brahman, who is the Lord of all beings. But here Shri Krishna (the Brahman, the Lord) and his परभाव or transcendent status are postulated as distinct entities. We have got here the clear expression मम "mine." The expression "mine" implies difference between the speaker and the thing referred to as his. When मम भावः "my status" is mentioned, the attributes of "I", Brahman or the great Lord, cannot apply to that भाव or status. Hence the variant ममाव्ययमनुत्तमं is alone the suitable reading. The meaning according to this reading will be: "persons who do not know my highest nature which is immutable and supreme."

The above interpretation appears to be the correct one. For Shri Krishna refers to this परभाव in VII. 24, in identical terms.

अव्यक्तं व्यक्तिमापन्नं मन्यंते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥

"The ignorant, the deluded persons, do not know my highest nature which is immutable and imperishable and which is supreme in the whole universe. Thought I am non-manifest, they consider me to have become manifest in human form (like an ordinary man)." (VII 24.)

Shri Krishna is here recapitulating the same idea. The original reading, then, as preserved in the MS. is:

अवजानन्ति मां मूढा मानुषीं तनुमास्थितम् ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ IX. 11.

"The ignorant, the deluded persons, do not know my highest nature which is immutable and supreme in the whole universe. They, therefore, slight me, considering me to have assumed the human body." (IX. 11).

The above discussion will convince the reader that the claim of the MS. reading ममाव्ययमनुत्तमम् to genuineness is well established. The variant of the vulgate text appears logically unsuitable.

Stanza 12. The current reading of the third foot is राक्षसीमासुरीं चैव, while the MS. variant is आसुरीं राक्षसीं चैव. The words have changed places in the current text and apparently there is no change of sense, but strictly speaking that is not so.

It has been declared in the preceding stanza: "When the Brahman is slighted and when people fail to know the highest nature of the Lord who is of the nature of the Brahman, their hopes and actions bear no fruit, and their minds become unsteady and devoid of the power of discrimination. Then they fall victims to the power of आसुरी प्रकृतिः '*Asuric* nature' wherein the quality of passion is dominant and then to that of राक्षसी प्रकृतिः, '*Rakshasic* nature' wherein the dominant quality is darkness."

First one becomes subject to *Asuric* nature and then to *Rakshasic* nature. It is evident that the latter is lower than the former in the chain of degradation. The two natures are

different. आसुरी प्रकृतिः is anterior to राक्षसी प्रकृतिः and hence we might expect that the word आसुरीं should precede the word राक्षसीं. For after becoming subject to आसुरी प्रकृतिः one rolls down and down into the last ditch of degradation and reach राक्षसी प्रकृतिः which is a compact mass of the quality of [illegible]ness.

For this reason, we should have the words आसुरीं and राक्षसीं in the order that we find in the MS. Hence we hold that the MS. reading is the original one.

Stanza 14. The current version is:

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

The MS version is:

सततं कीर्तयन्तश्च यजन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

If we compare these two versions we find that in the MS. variant we have the word मां only once, in the second hemistich. There is, therefore, no necessity of any such word in the first hemistich. But in order to join the two clauses we would naturally require the conjunction च "and", which we find in the MS. reading.

Moreover, we have the reading यतन्तः "exerting themselves" in the current text. It is not specified what sort of exertion is intended. One might think that the exertion intended may be the restraint of the senses, quiescence, self-control, compassion etc.

Unless some such supposition is put forward, the sense of यतन्तः is not complete. Such an elliptical expression opens the way to learned conjectures according to the whim of each. Now, when we have before us the MS. variant यजन्तः appropriately meaning "worshipping me through sacrifices etc.," there is no scope for conjecture, and we can understand the danger

of advancing merely plausible ones. "They glorify Me, then they worship Me through sacrifices etc., being firm in their vows, and finally bow to Me, absorbed in devotion." The MS. reading clearly shows the order of worship, viz. first there is कीर्तन, then यजनादि and then भक्ति. This is the meaning we get, if we adopt the MS. reading.

This shows that the sacrifice through wealth is referred to here, and in the 15th stanza, the mention of ज्ञानयज्ञ (sacrifice through knowledge) is made. "Some people worship and attain Me—the Highest Self—by sacrificing through wealth, while others attain Me through the Knowledge Sacrifice." This is the meaning of the Lord's teaching here.

Moreover, in this stanza we find the expression नित्ययुक्ताः which means "always exerting themselves," that is exerting themselves in restraining the senses, in acquiring quiescence, self-control etc. Or it may mean "always exerting themselves for the attainment of the Brahman."

When we have got such a sense from the expression नित्ययुक्ताः, occurring in the second hemistich of this very stanza, what is the propriety of repeating the same thing over again in the word यतन्तः in the first hemistich?

The meaning of stanzas 14 and 15, according to the current and MS. readings will be as follows:—

According to the current reading:

"Those persons who glorify Me, exert themselves with firm vows, bow to Me with devotion and constantly endeavour to attain the Brahman, worship Me." (st. 14).

"And others again worship Me offering up the sacrifice through knowledge. They variously worship Me as one, as distinct in particular forms and as all-pervading in numerous forms." (st. 15).

According to the MS. version:

Vide translation of stanzas 14 & 15.

For the above reasons, we hold that the correct reading is यजन्तः and not यतन्तः

Stanza 17. The correct reading of the second hemistich is वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च । "I am......the Rik, Saman and Yajus." The MS. reading here is

"वेद्यं पवित्रमोंकारोऽथर्व ऋक् साम वै यजुः ।"

Here the Atharva Veda is also enumerated, bringing the number of Vedas up to four. In view of the fact that the Atharva Veda is the source of all the other Vedas, it ought to be enumerated. Hence the MS. variant is surely superior.

Stanza 22. The current reading of the first पाद is: अनन्याश्चिन्तयन्तो मां while the MS. variant is: अनन्याश्च विरक्ता मां. The अनन्याः means those who contemplate nothing except the Supreme Brahman, the Lord and who have become absorbed in the Lord by wrapt concentration.

When we get such sense from the word अनन्याः, the use of the word चिन्तयन्तः is unnecessary and redundant. If, on the other hand, we have the word विरक्ताः, we get an additional sense viz. "those who have no desire for anything, no attachment to any object of enjoyment, who are not tempted by the good things of our mundane life," which is eminently appropriate here.

For the above reason, we hold that the MS. reading is more acceptable.

Stanza 23. The current reading of the fourth पाद is यजन्त्यविधिपूर्वकम् । The meaning is: "Even those who being devotees of other divinities worship with faith, worship Me only, (though) not in keeping with the commands of scriptures." But if we adopt the MS. reading यजन्ति विधिपूर्वकम् the meaning will be "........they worship Me, in accordance with scriptural injunctions."

The meaning of the MS. reading is directly opposed to that of the current text.

It is impossible to conceive that Shri Krishna should inculcate worship without the prescribed scriptural rules. He would never lend countenance to worship lacking in the requirements of the prescribed scriptural injunctions and prohibitions. Shri Krishna stood for scriptural commands as well as for the worldly rules of conduct and morality. He would not assert that "those who worship without fulfilling the requirements of scriptural prescriptions, verily attain Me." If he were to say like that, where is the scope for scriptural injunctions ?

Anybody will worship anything without any proper rule or rite. There would, then, be no need for any scriptural injunctions and prohibitions. If the Lord can be attained without any prescribed rites whatsoever, then who will try to worship Him, undergoing severe hardships physically, mentally and economically ?

We read that if such divinities like Vishnu, Brahma and Ganesha are worshipped without the prescribed rites, the whole worship comes to naught. The worship is not received by them. No benefit accrues and the labour is wasted. Nay, some divinities—the terrible ones—like Bhairava and Hanuman, if they are not worshipped as they ought to be, destroy the family, the fortune and everything of the negligent worshipper. Mere faith is of no avail. It is difficult to attain those divinities, in spite of faith, if the worship lacks in the required rites. If that is the case with lesser divinities, what to say of the Brahman, the highest manifestation of divine power ? We can never believe that the glorious Shri Krishna, who came to this world to resuscitate religion and stood for scriptural command, should countenance the giving up of scriptural injunction.

Moreover, we have got here the word श्रद्धयान्विताः "possessing faith" as an attribute to those who worship or sacrifice.

Chapter 9. English Rendering of the Gloss "Siddhidatri"

Now those who have faith, would never perform any rite which is not in keeping with the prescribed commands. And those who have no faith never care for any rites whether in accordance with injunctions or against them. In view of this adjective we can assert that the Lord is for the prescribed form of worship. The Lord has taught in many places that the sacrifice etc. if lacking in proper rites should be abandoned.

Again, in III. 21 he says: "If I do not carefully engage in actions which are to be performed by mankind in keeping with the scriptural prescriptions, the common people would follow in my path and give up the performance of rites laid down by the scriptures. There would result the decay of the race and I would be looked upon as responsible for it."

In III. 14–15, the Lord declares: "The action which is in keeping with scriptural injunction is of the nature of the Brahman. Sacrifices are the results of such actions. Rain is produced by sacrifices. From rain is produced food. On food the whole world subsists. Sacrifice is the source of everything."

Undoubtedly, the sacrifice referred to here means the sacrifice according to the proper rites. Mere throwing of sacrificial wood in fire, with ghee or sesamum seeds, is no sacrifice if it lacks in the proper rites as laid down by the scriptures. Nothing can come out of such a sacrifice. Would ever Shri Krishna lend his weight to such wild assertions? Would the divinities or the Brahman, the highest divine manifestation, ever accept such a sacrifice?

Shri Krishna says: "The gods, pleased by the sacrifices, grant wished-for rewards. Those gods are only my forms. The worship offered to such divinities through the sacrifices etc. eventually reaches me." The dominant note of the teaching is the observance of scriptural injunctions and prohibitions.

At XVII. 5, Shri Krishna says, "Know that those people are said to possess the आसुरी वृत्तिः 'demoniac nature' who

practise the penance (or sacrifice) without any scriptural rules and with pride and hypocrisy." Again, at XVII. 13, he declares that the sacrifice lacking in requisite scriptural rites is a **तामस** sacrifice (i. e. characterised by the quality of darkness).

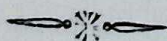
Hence the worship of divinities, lacking in the proper rites, is ungodly and produced by the quality of darkness. Such a worship cannot be regarded as the worship of the Supreme Brahman.

Again Shri Krishna has said that those who worship divinities etc. reach the worlds of those divinities etc. He indentifies himself with Brahman and considers the divinities his forms. He does not accept worship devoid of ceremonial observances.

From all this it follows that Shri Krishna did not say that those who worship the various divinities without any regard to scriptural injunctions, verily worship Me (Shri Krishna), as is clear from the MS. version which is as follows:

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्ते विधिपूर्वकम् ॥

For the meaning of this stanza vide translation.

Thus ends the Ninth Chapter entitled "The Royal Knowledge and the Royal Secret" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER X

Stanza 8. The current reading here is अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते and it means, "I am the cause of the origin of all the three worlds and it is from me, it is due to my support that the whole universe goes on. Thinking thus wise devotees worship me."

Here the MS. reading is अयं सर्वस्य प्रभव इतः सर्वं प्रवर्तते। The meaning of this will be—The power of the Supreme Spirit which is manifest in this Lord Krishna creates the three worlds and due to the same power the whole universe is going on. (The wise devotees think thus and worship Him.)

What other men should think of Shri Krishna's Self or of the supreme Shakti in him is given in the MS. in direct narration. This suits the context as is clear from the meaning given above.

Stanza 13. The current reading in this verse is ब्रवीषि मे where मे has to be interpreted as मां. The case could be changed like that, but the MS. has directly ब्रवीषि माम्, "You tell me." Hence the reading मां is better then मे. Again we have got in Stanza 14 the reading यन्मां वदसि केशव where also we have the word माम् used. Thus the MS. reading ब्रवीषि मां is more accurate than ब्रवीषि मे.

Stanza 14. In the latter half of this stanza we have the reading न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः according to the current recension. This means, 'O Lord, neither the gods nor the demons know thy origin or real nature.'

Here, however, there is no necessity of grouping the demons with the gods. The demons hate and are inimical to

Lord Krishna or Vishnu or the Supreme Spirit. This being the case how will they try to know Him? And not making the attempt there is no wonder if they do not know Him; nor can such persons in any way indicate His greatness. When one tries to know a certain thing but cannot know it, then that can be said to indicate the greatness of the thing to be known. But how can those who are avowed enemies, and who never try to know Him, be taken as indicating His greatness by their inability to know Him? It is impossible. Only those who have got a real love for an object can strive to know it, not those who hate. The demons have not therefore striven at all to know the Lord or the Supreme Spirit. Hence the word दानवाः is out of place here. The power of the Lord as the Supreme Spirit cannot be known even by the gods who try with all devotion and deep yearning. It is improper to speak in the same breath of such gods and of demons who are quite averse to any such effort and who hate the Lord. The demons do not try and do not attain: it is natural. Hence the current reading न दानवाः is inaccurate.

The MS. reading here is न हि ते भगवन् व्यक्तिं विदुर्देवा महर्षयः। Here we have महर्षयः instead of न दानवाः। The meaning of this reading will be: "O Lord, even the gods and the mighty sages do not know thy nature or origin." And this is appropriate. In stanzas 12 and 13 above we find the names of the mighty sages Asita, Devala, Narada, Vyasa etc. are enumerated as knowing Him as the primordial Spirit. Hence it is fitting that they should be mentioned in the immediately following verse 14. So the MS. reading महर्षयः should be the correct one.

Stanza 16. The current reading of the first half of this verse is वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः which means "Kindly describe to me completely your heavenly and superhuman powers."

Here Arjuna begs to know the various heavenly manifest-

ations of the Supreme Spirit in the form of Shri Krishna. This shows that Arjuna wanted to know in which individuals of the different species such as human beings, birds, beasts, trees etc., resides some ray of the Lord. Now when the question is in which individuals of which classes of beings a spark of Lord Krishna is to be understood as manifested, what is the propriety of adding the adjective दिव्याः "divine"? When we read the description of the various manifestations given further on, we find that some of them are divine and some worldly also. This indicates that the adjective दिव्य "divine" cannot be applied universally to all the manifestations. No doubt in the case of Vishnu among the Adityas, the sun among lights, Marichi among the Maruts, the moon among the stars, etc., the word दिव्य is appropriate; but what about the others: the lion among the beasts, the crocodile among the aquatic animals, the eagle among the birds or the holy fig among the trees or the Brahmin among the Varnas? These are certainly not the दिव्यविभूतयः "divine manifestations". This also indicates that the questions of Arjuna must have been about the auspicious or great manifestations generally and not the divine ones only as we have got in the current recension. This is why the MS. reads वक्तुमर्हस्यशेषेण विभूतीरात्मनः शुभाः । It means, "Please tell me fully your great auspicious manifestations."

Moreover the prose order of the current reading would be दिव्याः आत्मविभूतयः वक्तुमर्हसि, which is faulty from the grammatical point of view. The word विभूति ought to be in the accusative case plural which is विभूतीः, so that we may have दिव्या विभूतीः वक्तुमर्हसि । This we find in the MS. reading, which therefore is alone correct

Stanza 17. The current reading of the second foot of this verse is त्वां सदा परिचिन्तयन्. Here there is the word सदा which means "always". This question is put by Arjuna with the object of knowing from the Lord who is Brahman his several wonderful forms, when he became eager to know them. This question

means, "How can I know you by thinking on you always and in what all forms should I think of you?" But 'always' conveys the sense of 'throughout life' which does not suit the context. For now Arjuna has no need to ask how he may think on the Lord all his life long. He is now wishing to see and know the Lord on recognising His supernal nature, and he is questioning the Lord for this present purpose. So the MS. reading is certaily better, which is as follows: कथं विद्यामहं योगिंस्त्वां कथं परिचिन्तयन् "O Krishna in the form of a Yogin, how should I remember you? and how can I know then your nature?" Thus we have कथं in the place of सदा, and that appears to be more suitable.

Stanza 19. The current reading of the second foot is दिव्या ह्यात्मविभूतयः. As regards the propriety of the word दिव्याः we have discussed in stanza 16. Taking that into consideration we shall be perfectly right to follow the MS. reading विभूतीरात्मनः शुभाः । Stanza 16 says, "Describe to me your auspicious manifestations completely." Complying with this request Shri Krishna replies, "Very well, I shall surely tell you my own manifestations which are great and auspicious."

According to the current reading the Lord says हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः "I shall tell you my own divine manifestations." First of all there is a grammatical fault as shown in stanza 16. There ought to be विभूतीः accusative in place of विभूतयः nominative. We shall be able to account for this reading by assuming some words as दिव्या आत्मविभूतयः (याः सन्ति ताः) कथयिष्यामि, but it is far fetched; and this we cannot expect from the master writers like Vyasa. The MS. reading does not offer any such difficulty as it reads हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः । The word विभूति is in the accusative and there is no such word as दिव्याः but we have शुभाः in its place which gives a better sense. (Vide note on Stanza 16).

Apart from this in Stanza 40 of this chapter we have

नान्तोऽस्ति शुभदिव्यानां विभूतीनां परंतप "O Arjuna, there is no end to my heavenly and beneficial powers." That is, in the 16th and 19th stanzas only शुभ or beneficial powers are mentioned, while in stanza 40 the heavenly and the beneficial powers are referred to. This shows that the Lord has referred to manifestations which are heavenly and also to those which are simply beneficial in common with others.

Stanza 22. The current version runs वेदानां सामवेदोऽस्मि and the MS. reads here वेदानां सामवेदोहम् । In the current reading we have got the word अस्मि and in the MS. we have अहं in its place. The meaning of both readings however is the same.

Stanza 25. The current reading is गिरामस्म्येकमक्षरं (गिराम् अस्मि एकम् अक्षरम्) । Here the MS. reading is गिरामप्येकमक्षरम् (गिराम् अपि एकम् अक्षरम्) । The two readings do not differ in meaning.

Stanza 26. The current version has the reading यज्ञानां जपयज्ञोऽस्मि, *i e.* जपयज्ञः अस्मि. Here the MS. reads जपयज्ञोऽहं, *i. e.* ०यज्ञः अहम् . But both the readings convey the same sense.

Stanza 27. The current reading in the second half is ऐरावतं गजेन्द्राणां, while the MS. reads ऐरावणं गजेन्द्राणां. The word ऐरावण is also used in the sense of ऐरावत. We find in the Mahabharata a verse—

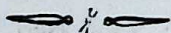
> श्वेतैर्दन्तैश्चतुर्भिस्तु महाकायस्ततः परं ।
> ऐरावतो महानागोऽभवद्वज्रभृता धृतः ॥

अभ्रमातंग, श्वेतहस्ती, चतुर्दन्त, मल्लनाग, ऐरावण are all synonyms for ऐरावत. So this reading ऐरावण also is proper.

Stanza 42. The current reading of the first line is अथवा बहुनैतेन किं ज्ञातेन तवार्जुन । The meaning of this will be, "O Arjuna, what is the advantage of your knowing more than this?"

The MS. reads here अथवा बहुनोक्तेन किं ज्ञानेन तवाऽर्जुन । Know that whatever thing in the world has got some superior quality

or power is formed of a part of mine. " Now what is the necessity of telling you any more of th's knowledge ? " In short the whole of this world has been pervaded by one part of mine.—This is the meaning of the MS. reading and it is proper here.

Thus ends the Tenth Chapter entitled " The Yoga of the Auspicious and Divine Manifestations " in the English Rendering of the Gloss ' Siddhidatri ' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER XI

Stanza 4. The current reading of the latter half of this stanza is योगेश्वर ततो मे त्वं। योगेश्वरः योगानाम् ईश्वरः "The Lord of the Yogas." In this place we have योगीश्वरः (योगिनाम् ईश्वरः योगीश्वरः) in the MS. The meaning of this expression is "the Lord of the Yogins," *i. e.* the Master of all Yogins or the greatest Yogin.

The Lord has been referred to at many places as a Yogi and on the analogy of that we can give preference to the MS. reading योगीश्वर.

Stanza 9. The current reading of the second foot is महायोगेश्वरो हरिः and the MS. reading is महायोगीश्वरो हरिः. Vide note on Stanza 4.

Stanza 11. The current recension has दिव्यमाल्याम्बरधरं which means "wearing heavenly flowers and garments." The MS. however reads here दिव्यमालांबरधरम् meaning "wearing garlands of celestial flowers and heavenly garments." Now if we accept the current reading it may mean that the Lord was decorated with flowers which were used loose and not in garlands. But such is not the case : garlands are used and not loose flowers. So the MS. reading is better, as it denotes garlands of divine flowers or, it may be, of other divine things.

Stanza 16. The current reading of the fourth foot of this stanza is पश्यामि विश्वेश्वर विश्वरूप where विश्वरूप is a vocative for Shri Krishna. And if this is the case we are at a loss to construe पश्यामि. In the first half of this stanza we see that Arjuna has said, "I see you who have many hands, stomachs, mouths and eyes and who are of infinite form on all sides." Here

पश्यामि "I see" is the verb and it cannot come by attraction from either the second foot or the fourth. All the commentators have interpreted the third line as **तव अन्तं न पश्यामि तव मध्यं न पश्यामि तव आदिं न पश्यामि,** making use of this verb **पश्यामि**. As a matter of fact this interpretation is quite incorrect. This verb is in the present tense and it will apply only to the time of speaking. But the beginning, middle and end of Brahman are not occurrences happening at that time so that Arjuna could say, "O Lord of all and of the form of all, I do not see your beginning, middle and end." Arjuna could not see those at all; and they did not occur one after another just when he saw the cosmic form to justify his speaking as in the current version cited.

Such an expression would have been possible in the case of things which occur but cannot be seen. But when the beginning, middle and end do not at all occur, how improbable that Arjuna should say, "I cannot see your beginning, middle and end"! Really Arjuna has not said like it, as is quite evident from the MS. reading. Here **विश्वरूप** a vocative is not used but we find the accusative **विश्वरूपम्**. That yields the correct meaning as follows:

हे विश्वेश्वर ब्रह्माण्डेश्वर त्रिलोकीनाथ तव अन्तः न, तव मध्यं न, तव आदिः न । त्वां तु अहं विश्वरूपं आदिमध्यान्तरहितं ब्रह्माण्डरूपेण स्थितं ब्रह्माण्डस्य प्रतिवस्तुरूपं पश्यामि ॥ चन्द्रघण्टा ॥

"O Lord of the universe, there is no end to you and there is no middle nor any beginning to you. I see you who are of the form of the whole universe." Here Arjuna says, "You have no beginning, middle and end." All are quite conversant with this fact because the scriptures like the Vedas, the Upanishads etc. declare it quite plainly; and it is no wonder that a learned man like Arjuna must have known it too. And when Arjuna saw Shri Krishna as the Supreme Spirit showing the cosmic appearance, he recognised Him to be Brahman, the Supreme Self,

mentioned in the Vedas and applied to Him the attributes he had read in the scriptures. Vide stanza 19 also where Arjuna uses the attribute **अनादिमध्यान्तम्** "without beginning, middle and end". So the correct reading is **पश्यामि विश्वेश्वर विश्वरूपम्** and not **पश्यामि विश्वेश्वर विश्वरूप.**

Stanza 20. In the current version the third food reads **तवेदम् (तव इदम्)** 'yours this'. Instead of this we have **तवेदृग्** in the MS. **(तव ईदृग्)** 'yours like this' and this is correct. 'O high souled one, all the three worlds are being troubled at the sight of this your wonderful and terrible appearance.' This is the meaning according to the current reading, while the reading according to the MS. gives the following sense: 'O high souled Shri Krishna, all the three worlds are being troubled, looking at your terrible and wonderful appearance like this.' This is suitable.

Stanza 21. The current reading of this stanza is:

अमी हि त्वाऽसुरसंघा विशन्ति केचिद् भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

In this verse Anandagiri, Nilakantha and other commentators have accepted the reading **असुरसंघाः** But the correct reading is **सुरसंघाः** For the second foot of this verse means: "Many looking at this uncommon appearance and being terrified, are folding their hands and praising you". Thus the word **केचिद्** "some" forms a connecting link with the first foot. The meaning of both these lines will then be, "These groups of gods are entering in your cosmic appearance (they become one with it and disappear) and some of them, being terrified at the appearance never before seen anywhere, praise you with folded hands.' In the third line immediately after we have, "The assembly of sages are variously praising thee saying, O peace and prosperity for us and the world!" Thus Arjuna is speaking about the sages and the gods and naturally there is no need of inserting the demons here. To mention the demons in the beginning, before the gods etc., is also not possible. Again in stanzas 21 and 22

we have the mention of gods, sages, Rudras, Adityas, Vasus, Sadhyas, Vishve-devas, Ashvini Kumaras, Maruts, Manes Gandharvas, Yakshas etc. and in this order. Undoubtedly demons (or Duryodhana etc.) cannot come at the beginning of this list. Moreover in verse 22 we have गंधर्वयक्षाऽसुरसिद्धसंघाः Here the demons are enumerated after Yakshas and Gandharvas as these two latter are an inferior class of deities, and this is the proper order. So to have the mention of demons before all Gods is not possible.

Even if we mean by 'Asuras' Duryodhana and others of demoniac qualities, still this is impossible as there cannot be the enumeration of men before the gods. Also Duryodhana etc. are mentioned separately from the 26th stanza beginning अमी सर्वे धृतराष्ट्रस्य पुत्राः upto the 29th verse where we have the description of Arjuna witnessing all the people come for the great war including the sons of Dhritrashtra, kings, armies, warriors who were all being crushed under the teeth of this Cosmic Person. Hence those adopting the reading असुरसङ्घाः are mistaken, the correct reading being सुरसंङ्घाः, as we find in the ancient MS. too.

In this stanza the third foot reads स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः in the current recension. Herein the Siddhas are mentioned after the great sages. This also is not appropriate. In the 22nd stanza गन्धर्वयक्षाऽसुरसिद्धसंघाः we have the mention of the Siddhas. So there cannot be any repetition of it here; and the MS. reading स्वस्तीति चोक्त्वैव महर्षिसंघाः is alone correct.

Stanza 26. The current reading of the present stanza is अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवाऽवनिपालमुख्यैः। We are at a loss to know the construction of the word त्वाम्. We cannot 'understand' any word like विशन्ति also. The reason for this is that from the beginning of the 26th stanza up to the first half of the 27th stanza we have got one sentence only, viz. "These sons of Dhritarashtra with all other kings, and Bhishma, Drona, Karna with

all our warriors (ते वक्त्राणि विशन्ति) are entering your fearful mouth." This being the case, there is no necessity for any such word as त्वाम् and the MS. reading अमी सर्वेधृतराष्ट्रस्य पुत्राः । सर्वैः सहैवावनिपालसङ्घैः ॥ bears us out.

The meaning according to it can be expressed as follows:

सर्वैरवनिपालसङ्घैः राज्ञां समूहैः सहैव धृतराष्ट्रस्य पुत्राः शतसंख्याकाः सर्वे दुर्योधनादयो भीष्मो द्रोणस्तथासौ सूतपुत्रः कर्णः अमी सर्वे योधा अस्मदीयैर्योधमुख्यैरग्रगण्ययोधैरपि सह दंष्ट्राभिः करालानि विकरालानि भयानकानि ते तव वक्त्राण्यनेकमुखानि प्रतिविशन्ति ॥ चंद्रघण्टा ॥

Here there is no need or place for त्वां and so we can safely say that the MS. reading is correct.

Stanza 27. In the current recension of the Bhagavadgita we have the stanza यथा नदीनां बहवोऽम्बुवेगाः after the line सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः। But in this MS. there is one full stanza after this and two lines more which are not found in the current recension. If these six lines are taken into consideration the whole description becomes more vivid and graphic, and some new material is added. The readings according to the current and ancient recensions and their meanings are as follow:—

The current recension:

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ॥
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ॥
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

Which means—All these are entering your mouths which are fearful on account of the terrible fangs. Some are seen sticking between the teeth and with heads crushed. (27)

Just as many streams of rivers run towards the sea, in the same way all the human warriors are entering your mouths which are burning on all sides. (28)

The MS. reading with the lines which are not found in the current Bhagavadgita is as follows:

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनांतरेषु सन्दृश्यन्ते चूर्णितैरुत्तमांगैः ॥ २७ ॥
नानारूपैः पुरुषैर्योध्यमाना विशन्ति ते वक्त्रमचिन्त्यरूपम् ।
यौधिष्ठिरा धार्तराष्ट्रस्य योधाः शस्त्रैः कृत्ता विविधैः सर्व एव ॥ २७-१ ॥
त्वत्तेजसा विहता नूनमेव तथा हीमे त्वच्छरीरप्रविष्टाः ॥ २७-२ ॥
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ॥
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभितो ज्वलन्ति ॥ २८ ॥

The meaning of the verses 27-1 and 27-2 will be as follows—The soldiers of Yudhishthira and of the son of Dhritarashtra fighting with various warriors and all cut down by several weapons enter your mouth the appearance of which is beyond imagination; and I see these others quite vanquished by your lustre and then entering your body.

Stanza 28. The current reading of the last foot is **विशन्ति वक्त्राण्यभिविज्वलन्ति.** Here there are two **उपसर्ग**s used, viz. **अभि** "towards" and **वि** "specially". The meaning then will be "They enter into the mouths which are burning brightly in front."

The MS. reading here is **विशन्ति वक्त्राण्यभितो ज्वलन्ति। अभितः** means "on all sides." The meaning of this line then will be, "They enter into the mouths which are burning (or shining) on all sides." This reading is decidedly more vivid than the current one.

Stanza 34. In the current recension the second line has **योधवीरान्** which means "the warrior-heroes". In order to have the meaning "heroic warriors" we should put the word **वीर** first in the compound and read **वीरयोधान्.** This we find in the MS. It gives the meaning directly and is a more beautiful expression.

Stanza 37. The current reading of this line is **कस्माच्च ते न नमेरन्महात्मन्** and the manuscript reads here **कस्माच्च ते न नमेयुर्महात्मन्.** Both the readings **नमेरन्** and **नमेयुः** mean the same. Still the form **नमेयुः** in the Parasmaipada is more in vogue, and it may be preferred to the current reading.

Chapter 11. English Rendering of the Gloss "Siddhidatri"

Stanza 38. The current reading of the third foot of this stanza is **वेत्तासि वेद्यं च परं च धाम** and the MS. reading here is **वेत्तासि वेद्यं परमं च धाम. परं** and **परमं** mean the same thing. Yet **परमं** is more expressive. Moreover there is no need of the repeated use of the letter **च** though the metre forces it on us if we read **परं.** Hence the MS. reading **परमं च धाम** is alone genuine here.

Stanza 39. The current reading of this stanza is

वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

The meaning of this will be 'O Lord, you are the Wind, you assume the forms of Death, Fire, Varuna, the Moon, Daksha and Brahma. I bow to you thousands of times and again and again I bow to you.'

The MS. reading here has half a stanza more than the current recension, as follows:

वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च ।
अनादिमानप्रतिमप्रभावः सर्वेश्वरः सर्वमहाविभूते ॥
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

The meaning of these lines will be as follows, "O Lord, you are Wind, Death, Varuna and the Moon. You are Daksha the Creator and Brahma the Grandsire. You are the God of all, whose greatness, glory and power are more than those of all men, Gods and other beings in the three worlds. There was nothing prior to you who are the source of all. I bow to you thousands of times and I bow again and again, O Lord."

It is quite clear from this that the praise has been heightened and made realistic by the extra lines which we find here.

Stanza 40. The current reading of this stanza is

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनंतवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

The meaning of this will be as follows:—

"O Lord whose form is the whole movable and immovable universe, who are of infinite power, I bow to you from behind and from before. To you who have pervaded the ten directions I bow from all sides. Your prowess is immeasurable and you have pervaded the whole universe mobile and stationary, so are you of the form of the whole universe."

Here the MS. has an additional half–stanza and its meaning will be found below.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
नहि त्वदन्यः कश्चिदस्तीह देव लोकत्रये दृश्यतेऽचिंत्यकर्मा ।
अनन्तवीर्यामितविक्रमस्त्वं व्याप्नोषि सर्वं च ततोऽसि सर्वः ॥

"O Lord whose form is the All, the universe of things moving and stationary, I salute you in front and behind. To you who are expanded in the ten directions I bow in all ten directions. O God, there is none but you in the three worlds, i. e. you have pervaded the whole universe. None can know the play of your power. O Lord of infinite strength, of immeasureable prowess, you have pervaded the whole universe, so are you of the form of the All. (Your form is the whole universe, you are the soul of everything from the Creator to a blade of grass.)"

The reader can understand how the additional half-stanza in the ancient reading increases the effect of the context.

Lokamanya Tilak has interpreted the stanza as follows— सर्वं समाप्नोषि ततोऽसि सर्वः । "सबको यथेष्ट होनेके कारण तुम्ही सर्व हो" (*Gita Rahasya*, Hindi Edn.) "You are the Fulfiller of all and so you are the All." Lokamanya Tilak must have noticed here that the reading is समाप्नोषि which cannot mean व्याप्नोषि "you have pervaded" and he has explained it as quoted above. सम् सम्यक् प्रकारेण सर्वं जगत् जगत्स्थितान् जीवमात्रान् आप्नोषि प्राप्नोषि एकीभूतो भवसि यथेष्टः असि ततः कारणात् 'Because you reach all beings in the whole world in every respect, *i. e.* unite with or fulfil them.' In this way Lok. Tilak has modified the meaning of समाप्नोषि,

differing from all other commentators, and this interpretation seems slightly better if the current reading be accepted.

Anandagiri does not say anything on this point. Shankara and authors of other commentaries like Tattwaprakashika, Madhu-sudani, Shankaranandi, Sadanandi, Paramartha Prapa, Raghav-endri, Shridhari and Nilakanthi interpret this stanza in the following manner in more or less the same way.

सर्वं समस्तं जगत् प्राप्नोषि सम्यक् एकेन आत्मना व्याप्नोषि अतः तस्मात् सर्वः असि भवसि... । " You reach, i. e. have fully pervaded the whole universe by yourself, therefore you are All."

समाप्नोषि, सम्+आप्नोषि. The real meaning of this is, " You attain or bring to an end the whole world entirely." But this inter-pretation is not applicable here and so almost all the commen-tators have assumed the idea of " pervading " and these commen-tators are thus compelled to interpret सं as वि. But this is untenable. आप्त with सम् gives us समाप्त " finished ", the same with वि gives us व्याप्त " pervaded ", व्याप्त with अव and प्र gives us अवाप्त " obtained " and प्राप्त " attained " respectively. In the same way we have अपहार " taking by-force ", विहार " play ". These forms show us clearly that different *upasargas* give us varying meanings and whenever some one brings out the same meaning from different *upasargas* it is nothing but far-fetched.

The reason is the meaning of a root is changed by an *upasarga*, as Durgadasa says in his Mugdhabodha Tika : उपसर्गेण धात्वर्थो बलादन्यत्र नीयते । नीहाराहारसंहारप्रतीहारप्रहारवत् ॥ " Owing to the force of an *upasarga* the meaning of the root is changed, as for example the word हार derived from हृ means a garland or an ornament but with the *upasarga* नि it gives निहार or नीहार which means 'mist'. If आ is prefixed to हार it means 'food', संहार means 'ruin, destruction'; प्रतिहार or प्रतीहार gives us the meaning 'door keeper'; with प्र we get the word प्रहार which means 'blow'." In the same way the two *upasargas* वि and सम् cannot give the same sense strictly. Had this ancient reading

been undiscovered, then perhaps we would have been justified in interpreting after Lok. Tilak. But here we have the reading व्याप्नोषि clearly, so all this complication is avoided. Hence the MS. reading व्याप्नोषि सर्वं च ततोऽसि सर्वः is alone correct and not the current reading सर्वं समाप्नोषि ततोऽसि सर्वः ।

Stanza 43. The current reading of the first half of this stanza is पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् । The meaning of this will be, "You are the father of the world both moving and nonmoving and you are its adorable highest preceptor." Here Arjuna means not merely the mortal world of moving and nonmoving beings but the whole universe, and this is revealed by the MS. reading viz. ०त्वमस्य विश्वस्य गुरुर्गरीयान्, विश्वस्य meaning ब्रह्माण्डस्य. Moreover there is no need of the adjective पूज्यः, for a 'Guru' is naturally worshipful, and more so when he is 'very great'. Also विश्वस्य "of the universe" is quite appropriate here. Hence the manuscript reading विश्वस्य is preferable to the current पूज्यश्च.

Stanza 44. The current reading of the last line of this stanza is प्रियः प्रियायाऽर्हसि देव सोढुम् । Here Arjuna is begging pardon for the offences which he might have committed and he exemplifies how he should be forgiven. A father forgives the wrongs of his son, so does a friend of a friend; and Arjuna wants the Lord to forgive him also in the same way.

But the intended meaning cannot be had from the current reading which is incorrect. For it would mean: "Just as a father forgives his son's fault, and a friend his friend's, so should you, being my friend and wellwisher, (*or* because I am your friend), also forgive any faults of mine." But the MS., reading प्रियस्य for प्रियाय, means: "...his friend's, or a husband that of his wife, so should you forgive any faults of mine."

Twice we have the genitive along with the nominative, as :

पुत्रस्य अपराधं पिता इव, सख्युः मित्रस्य सखा मित्रं इव, so too should we have प्रियस्य कलत्रस्य पत्न्याः प्रियः पतिः इव. This is found in the MS. which is therefore correct.

Stanzas 44, 45. Every body knows that in the current recension of the Bhgavadgita, we get अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा etc. just after stanza 44 तस्मात्प्रणम्य etc. But the MS. has got between them three verses more. It will be seen after due consideration of the two recensions and their meaning given below, how far the context is modified by these extra stanzas and their beauty will appeal to all readers. The current reading is as follows:

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥
अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ॥
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

and the meaning of the 45th stanza will be, "I have been exceedingly glad by looking at your appearance which was never seen before, and my mind has been filled with consternation and awe. So, O Lord, graciously show me your former form and, O Lord of Gods and Dweller in the Universe, be pleased with me."

The MS. reading of the passage with three additional stanzas and the चंद्रघण्टा commentary thereon are as follows:-

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ॥
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियस्यार्हसि देव सोढुम् ॥ ४४ ॥
दिव्यानि कर्माणि तवाऽद्भुतानि पूर्वाणि पूर्वा ऋषयः स्मरन्ति ॥
नान्योऽस्ति कर्ता जगतस्त्वमेको धाता विधाता च विभुर्भवश्च ॥ ४४-१ ॥
तवाद्भुतं किं नु भवेदसह्यं किं वाऽशक्यं परतः कीर्तयिष्ये ॥
कर्तासि सर्वस्य यतः स्वयं वै विभो ततः सर्वमिदं त्वमेव ॥ ४४-२ ॥
अत्यद्भुतं कर्म न दुष्करं ते कर्मोपमानं न हि विद्यते ते ॥
न ते गुणानां परिमाणमस्ति न तेजसो नाऽपि बलस्य नर्द्धेः ॥ ४४-३ ॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ॥
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

तस्मात्त्वं सचराचरस्य लोकस्य पितासि अस्य विश्वस्य गरीयान् गुरुरसि....लोकत्रयेऽप्यप्रतिमप्रभावोसि, इत्यादिकारणसमवायात् कायं मम देहं प्रणिधाय भूमौ दण्डवत्कृत्वा प्रणम्य ईशं ब्रह्माण्डेश्वरमीड्यमिन्द्रादिदेवैः स्तूयमानं ब्रह्मरूपिणं त्वामहं प्रसादये । हे देव पिता पुत्रस्यापराधान् सोढु-मिव यथार्हति, सखा मित्रं सख्युः मित्रस्यापराधान् सोढुमिव यथा-र्हति, प्रियस्य प्रियजनस्य भार्यादिप्रियजनस्यापराधान् सोढुमिव यथा प्रियः पत्यादिप्रियजन इव यथापराधान् सोढुमर्हति, तेनैव प्रकारेण प्रियस्य तेऽतीव हृदयंगमस्य प्रियतमस्य ममापराधान् मया कृतान् ज्ञाता-ऽज्ञातान् वापराधान् प्रियः मे हृदयंगमस्त्वं सोढुमर्हसि । यतः त्वं वयसा विद्यया ज्ञानेन च तथा त्रैलोक्यस्वामिरूपेण च मे गुरुरसि मे प्रियोऽसि ॥ ४४ ॥

पूर्वाणि पूर्वकाले त्वया कृतानि सृष्टेरारंभादद्यावधि कृतानि पुरा-तनेभ्यः सर्वेभ्यश्च महर्षिभ्योऽपि प्राचीनानि दिव्यानि देवानां मानवानां बुद्धेरगन्यानि मानवैश्च दैवैरशक्यानि त्वया लीलयाऽवतीर्य कृतानि तव कर्माणि चरितानि पूर्वाः प्राचीनाः पुरातनाः सर्वज्ञा ऋषयः स्मरंति कीर्त-यन्ति । जगतः कर्तान्यस्त्वत्तोऽन्यो नास्ति त्वं एक एव विश्वस्य कर्ता-सि धाता जगद्धारको रक्षकः प्रवर्तको विधाता जगन्निर्माता, स्रष्टा विभुः समर्थो भवः साक्षात् शंकरस्त्वमेवासि शंकरस्य कृपया वरेण च दिव्यशक्ति सामर्थ्यं प्राप्तस्त्वमेव असि ॥ ४४-१ ॥

तवाद्भुतं किन्नु भवेत्? किमपि न । तव शक्त्याः किमप्यद्-भुतमाश्चर्यरूपं नास्ति यद्देवादीनामाश्चर्यकरं तत्तव नाश्चर्यरूपं । तवा-सह्यमपि किन्नु भवेत्? किमपि न, सर्वमेव सोढुं तव शक्तिर्विद्यते । यथा च ब्रह्मविष्णुमहेन्द्रादिदेवैः स्पर्शाऽक्षमं मन्दरोद्भूतं हालाहलविषं शंकरो-ऽपिबत् तच्छंकरदत्ता शक्तिस्त्वयि विद्यते तेन तवासह्यं किमपि न ।

परतः परब्रह्मण आरभ्य स्तम्बपर्यंतं तत्राशक्यं किन्तु भवेत्? न किमपि। ब्रह्माण्डे सर्वमेव त्वया शक्यमस्तीति कीर्तयिष्ये अतः परं स्वस्थो भूत्वाप्येतद्भवद्गुणानुवर्णनं सततं करिष्ये। हे विभो सर्वशक्तिमन् वै अवश्यं स्वयमेव त्वं स्वयमेव ब्रह्माण्डस्य कर्तासि रचयितोत्पादकः सृष्टेराद्यकर्ताऽसि ततस्तस्मात्कारणादिदं ब्रह्माण्डं जगत् त्वमेव त्वद्रूपमेव इति मन्ये ॥ ४४-२ ॥

यद् ब्रह्मादिदेवैरशक्यं अत्यद्भुतं कर्म तत् ते तव दृष्ट्या न दुष्करं किन्तु त्वया सर्वं सुकरमेव। ते तव कर्मोपमान कर्मणां पराक्रमाणां स्वशक्तिप्रतिपादितकार्याणामुपमानं सादृश्यं उपमा साध्यसाधनं हि अवश्यं ब्रह्माण्डे न विद्यते तव गुणानां परिमाणं मर्यादा प्रमाणं च नहि नैव विद्यते। तव तेजसस्तव बलस्य तव ऋद्धेः समृद्धेरैश्वर्यस्याऽपि प्रमाणं मर्यादा नास्ति ॥ ४४-३ ॥

हे भगवन् अदृष्टपूर्वं देवादीनामपि दृष्टिमर्यादां न प्राप्तं मयाऽन्यैः कैश्चिदपि न दृष्टं तव इदं विराट् स्वरूपं दृष्ट्वाऽहं हृष्टोऽस्मि तथैवैतादृगद्भुतरूपदर्शनेन च मे मनः प्रव्यथितं प्रकर्षेण पीडितं दुःखितं भीतं चाऽस्ति। अतः हे देव हे जगतो निवासरूप जगद्रूपेण स्थित जगतोऽणुपरमाणुरूप वस्तुमात्रेषु जीवमात्रेषु जडचैतन्यादिष्वधिष्ठित. हे देवेश, इन्द्रादिदेवानामीश्वर प्रसीद ममोपरि प्रसन्नो भव च मे मह्यं तदेव मित्ररूपेण सारथिरूपेण च स्थितं रथोपरिष्ठं भवद्रूपं भुजद्वयोपेतं दर्शय त्वं पूर्वरूपं धारय ॥४५॥

चंद्रघंटा टीका—44. You are the father of all the moving and non-moving beings, you are the great Master of all this universe. None in the three worlds has got so much might as you have. So I lie prostrate before you on the ground and I propitiate you who are the Lord of the universe and who have been praised by Indra and other Gods. O Lord, may you forgive all my faults as a father does those of his son, or a fri nd those of a friend or a husband of his wife. (I am your friend and servant, O Lord, and so you should forgive all my faults whether com-

mitted intentionally or unintentionally as you are my preceptor and you should forgive me just as a father forgives his son or a friend his friend or a dear person his dear one, without keeping any grudge in the mind. You are also older than I and you are far more advanced in knowledge than I am, and are mor over the Lord of the universe.)

Or, the father should not think of the offences of his son and a friend should not do so about his friend but they should respectively forgive them. In the same way you should not mind my offences committed knowingly, unwittingly or by ignorance, for I am near and dear to you. You should indeed forgive my offences.

44 (1). All your actions are wonderful indeed, your actions which have been done from time immemorial till now and which are even older than the oldest sages and which cannot be understood by the intellect of men, and which cannot be performed by men and Gods but which have been done by you playfully in the incarnations. All these deeds, O Lord, have been praised by the mighty sages of yore, the wise men who have been enabling others to know these great deeds. O Lord, there is no Creater of the world except yourself. You yourself are the Creator and maintainer of the whole universe. (You effectuate, you are Shiva Himself; performing penance in His name you have attained divine power and skill by His grace and boon.)

44 (2). O Lord, what is miraculous in your eyes ? Nothing. That is, all things which appear to be wonderful to all beings, are not so to you. Is there anything which cannot be borne by you ? No, nothing. All things which all the Gods including even the Creator cannot bear can be borne by you (as you are the devoted disciple of Lord Shankara. At the Churning of the Ocean Lord Shankara had drunk the deadly poison which could not even be touched by other Gods like Brahma, Vishnu, Indra and others. This power of bearing all things has been granted by Lord Shankara to you. This is why

you can bear anything in the world.) Nothing is impossible on the face of the earth for you. I shall sing your praise even upto my last breath. O you all-powerful One, you alone are the first Creator of the world and therefore this whole world is your appearance. This is my belief.

44–(3). That which is impossible for Brahma and other Gods, such miraculous deeds can be easily performed by you. There is no parallel for your prowess, no limit for your good qualities. In the same way there are no bounds for your power, valour, affluence and greatness.

45—O Lord, I am exceedingly glad, looking at this cosmic form of yours beyond the vision of even Brahma and other Gods, and not seen before by me or anyone else. But at the same time on account of the wonder there is a feeling of awe and fear in my mind. Therefore be pleased, O Lord who abide in all things right from the atom onwards and in every life, mainstay of the world and Overlord of Indra and other Gods. And show me, O Lord, that very former appearance of a friendly charioteer sitting on my chariot. This is the meaning according to the commentary *Chandraghanta*.

Stanza 46. The current reading has **चतुर्भुजेन** "having four arms." But the MS. reads here **भुजद्वयेन** "having two hands." While in human form we cannot expect more than two hands for Krishna and we get sufficient proof for this in the Mahabharata and other works. By Yogic powers he might have been able to assume a form having four arms or more or any form he liked but ordinarily Shri Krishna had no more than two arms. Arjuna did not request Shri Krishna to show the divine form with four arms by the agency of Yoga. Arjuna was terrified to see the cosmic form of the Lord and he wanted to see him in the ordinary form of a human being just as he was appearing among all men in general. Moreover in this very stanza Arjuna wants to see the Lord wearing a crown, with mace and discus

in the hands. Had he meant the four-armed shape he would have mentioned the other two things viz. the conch and the lotus to be assumed in the third and fourth hands.

Morever in st. 51 Arjuna clearly says, "Seeing this gentle and beautiful human form of yours I have become calm now." Here we find clearly mentioned the "human (मानुषं) form" which is of course endowed with two hands only. Hence the current reading चतुर्भुजेन is incorrect while the ancient one भुजद्वयेन fits in with the context and is alone genuine.

Stanza 48. In the third foot the current reading is एवंरूपः शक्य अहं नृलोके which means: "I with the above characteristics cannot be seen by others, excepting you, in this world of men, whether by learning the Vedas, by alms and rites or the most advanced penance."

The MS. reads in the following way: एवंरूपं शक्यमिदं नृलोके । The Lord has described the form he has just displayed from the beginning of the 47th stanza. This same theme is continued in stanzas 48, 49. Now after speaking about his form in st. 47, it is incongruous to say in 48, "*I* cannot be seen." It ought to have been, 'None is able to see my *form.*' Also it is inconceivable that he could not be seen. As a matter of fact both the armies were seeing the Lord in person in the war, and upto the end of his human body he was visible. But what is said is that the particular form which the Lord showed Arjuna by the power he had acquired by austerity in the name of God Shiva was not for any body's vision but Arjuna's. The meaning of these three stanzas will be as follows:

47. O Arjuna, I have by my Yogic power graciously shown you my universal form which is supernal, uncommon and lustrous, and this has not been seen by any one before save by you now.

48. O Arjuna, this form which I showed you cannot be

seen by anybody but you in this mortal world. This form cannot be seen by giving alms, or studying the Vedas and Shastras, or by performing sacrifices or by practising any severe penance.

49. Do not be terrified or bewildered by seeing this awe-ful form of mine. Leaving all fear, again see with a calm mind this familiar form of mine as thy charioteer.

In this way the Lord is not showing himself but his form. Moreover शक्य अहं is impossible because it ought to be शक्योऽहं by *sandhi*. Thus this reading is grammatically incorrect, too. It has just been demonstrated as not fitting in with the context. Hence the MS. reading is alone acceptable.

Stanza 54. The current reading is ...शक्य अहमेवंविधोऽर्जुन. This reading is grammatically incorrect. Here we have शक्यो ह्यहमेवंविधोऽर्जुन in the MS., i. e. हि is placed after शक्यः. This हि shows certainty. By adopting this we get over the grammatical mistake and emphasis is placed on the Lord's teaching here.

Thus ends the Eleventh Chapter entitled "The Vision of the Cosmic Form" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER XII

Stanza 3. The current reading of the second foot is पर्युपासते while the MS. variant is मामुपासते. We hold that the latter one is correct. The phrase मामुपासते also occurs in the preceding stanza. It is taught here that Shri Krishna should be meditated upon as the Supreme Brahman. If we adopt the variant of the vulgate text viz. पर्युपासते, the meaning would be that Shri Krishna is here teaching the worship of the Brahman as if it were a different entity from himself. For, he is made to declare, "But those who, restraining the senses, and with a mind equable everywhere, rejoicing at the welfare of all beings, meditate on the indescribable, imperishable, the non-manifest, the all pervading, the unthinkable, the indifferent, immoveable and constant Brahman, necessarily reach Me." If we adopt the reading पर्युपासते we have to supply the object "ब्रह्म" and the resulting meaning would suggest that the Brahman and Shri Krishna are different. "Those who worship the Brahman, of above epithets, necessarily reach Me." Shri Krishna does not intend to say so. Neither does the context demand such an interpretation. By showing his cosmic form to Arjuna, Shri Krishna convinced him that he was identical with the Brahman. To strengthen the conviction of Arjuna, Shri Krishna teaches here that He should be meditated upon as "imperishable, indescribable etc." He teaches meditation on himself, for he is identical with the Brahman. Hence the variant मामुपासते, which alone brings out this point clearly, is more appropriate than the current reading.

As declared in st. 2, those who fix their mind on the Brahman in the form of Shri Krishna with the highest faith and constant devotion and worship Shri Krishna (who is one

with the Brahman), are considered by Him as the best Yogins. Then they are qualified for attaining the Brahman in the form of Shri Krishna. "After acquiring this fitness," declares Shri Krishna, "those persons who, restraining the senses and with a mind equable everywhere, rejoicing in the good of all beings, meditate on Me who am one with the Brahman and am above personality and therefore imperishable, indescribable, all-pervading, unthinkable, indifferent, immovable and constant, necessarily reach Me." Vide translation.

Stanzas 8, 18 and 47 of chapter VI bear out Shri Krishna's assertion in this place. Shri Krishna, who is identical with the Brahman, has in Chapters VI and VII attributed to himself the epithets like "imperishable" etc. of st. 3 here. Shri Krishna uses the adjectives "imperishable" "indescribable" etc. in the present stanza with reference to himself and indicates his own worship. Hence the MS. reading **मामुपासते** is alone genuine.

Stanza 5. The current reading of the second foot is "**अव्यक्तासक्तचेतसाम्**" while the MS. reading is "**सर्वत्राव्यक्तचेतसाम्**".

The commentators have mostly interpreted the current text as follows:

"For those persons whose minds are attached to the Brahman—the Non-manifest—who is beyond the apprehension of the senses—the difficulty is much greater. The *Non-manifest goal* is attained by embodied beings with great difficulty."

Thus, if we interpret the word "Non-manifest' as Brahman, as above, the word **आसक्त** comes in the way. There cannot be attachment to the Brahman. When one attains Brahman, one no longer remains separate from but becomes identical with the Brahman. Shri Krishna has taught the path of attaining the Absolute from VI. 10 onwards. There he has not inculcated the necessity of attachment to the Brahman. He has taught there that by fixing one's mind on one's cherished divinity, by observing the rules and restraints conducive to the accomplishment of Yoga and by purity of conduct, one attains the peace

of final emancipation, that is union with Brahman. In VIII. 21, Shri Krishna declares: अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिं। "The Non-manifest is the Immutable principle. (It is the Brahman.) It is the Supreme Goal. (It must be the aim of Yogins to reach union with it.)" Here the aim of Yogins is union with the Brahman and so one cannot speak of *attachment to the Brahman.* Rather, one should be attached to the *means* of attaining the Brahman, not to the goal (i. e. the Brahman). In view of the above reasons, we hold that the current text as well as the interpretation based on it until now, is not accurate. The suitable reading is the one found in our MS.

Moreover st. 5 is a continuation of st. 3 and st. 4. By adopting the MS. reading we strengthen the link between st. 5 and stanzas 2, 3, 4, 6 et seqq. But if we adopt the reading of the vulgate text (अव्यक्तासक्तचेतसाम्) the connexion of stanza 5 with stt. 3, 4 and with 6 et seqq. disappears. It stands isolated. Vide translation of stanzas 2, 3-4, 5, 6 and 7.

Thus it is evident that the MS. reading establishes the the contextual connexion of st. 5 with the preceding and succeeding stanzas. We hold, therefore, that the MS. variant is the genuine and original one.

Stanza 8. The current reading of the fourth foot is अत ऊर्ध्वं न संशयः। It is quite wrong. The current reading is found in our MS. viz. योगमुत्तममास्थितः। The reason is that here Shri Krishna is repeating directly to Arjuna, and more emphatically, the same instruction which he declared in stanzas 2 and 6 in terms of others. "Those who fix their minds on Me, and dedicating all their actions to Me, meditate on Me with exclusive devotion, are delivered by Me from transmigration."

Shri Krishna ought to point out to Arjuna, here, the same path which he has declared good for others. But he does not do so if we follow the vulgate text, wherein Shri Krishna is made to say, "Fix your mind on Me." Here only two means

of attaining the Brahman are pointed out. The third, and the most important one, viz. meditation with exclusive devotion (अनन्य योग) is dropped out. After dropping this important means, it is abruptly said अत ऊर्ध्वं न संशयः "Hereafter you shall, without doubt, abide in Me—you shall become one with Me." Now what is the meaning of "hereafter"? Does it mean "when the battle is over" or "after death" or "in the next birth"? The fact is that Shri Krishna is referring not to future time, but to the very moment when the sentence is uttered. When Arjuna's mind is bewildered by conscientious objections, Shri Krishna immediately proceeds to remove his mental agitation, there and then. He strives to remove his apathy and to turn his thoughts to war, by imparting the knowledge of the Brahman. His teaching is directed to bring about promptly the desired effect, and to secure that Arjuna should know at that very moment what the result of his action would be and then act. Hence the words अत ऊर्ध्वं are unnecessary here. We rather expect that the third means, viz. Yoga, ought to have been mentioned. This we find in the MS. reading योगमुत्तममास्थितः "resorting to the highest Yoga". The meaning of the whole stanza according to the MS. text will be: "By resorting to the highest Yoga, that is by exclusive devotion and by fixing your mind and intellect on Me, you shall, forsooth, abide in Me who am the Brahman."

Moreover, the juxta-position of मय्येव and अत ऊर्ध्वं makes the text grammatically erroneous. We hold, therefore, that the vulgate variant अत ऊर्ध्वं न संशयः is wrong and the MS. one योगमुत्तममास्थितः is genuine and correct.

Stanza 9. The current reading of the first foot is अथ चित्तं समाधातुं. The MS. reading is अथावेशयितुं चित्तं. Thus the vulgate text has समाधातुं (सम्यक् आधातुं) whereas the MS. text has आवेशयितुं. The commentators of the Gita have interpreted समाधातुं as सम्यक् स्थापयितुं निश्चलं कर्तुं निश्चलं यथा भवति तथा कर्तुं etc.; "to establish the mind thoroughly on Me; to steady the mind

completely on Me." Only the scholiast Nilakantha, departing from the others, equates समाधातुं to निवेशितुं. But he stands where other commentators do, when he explains निवेशितुं as अचलं धारयितुं (to keep steady).

At first, one must set one's mind on Shri Krishna or the Brahman, and then steady it. In ordinary life too, a man at first sets his mind on a particular thing before he steadies his thoughts on it. Hence the first procedure is to make the mind enter the object. In st. 2 above, Shri Krishna has said: "They who with mind settled on Me, worship Me, ..." Now, the same teaching is here (in st. 9) repeated for Arjuna individually, what was there taught collectively for humanity at large. He says: "At first set your mind on Me." Now to express the above idea, the proper word would be आवेशयितुं. Moreover there is already the adjective स्थिरं (steady) qualifying the word चित्तं (mind). In spite of this, all the commentators have interpreted समाधातुं as "to steady, to confirm the mind" and the question of the adjustment of the word स्थिरं did not trouble their mind. We hold then that the reading समाधातुं is inappropriate here. The MS. reading आवेशयितुं is the correct and original one. For the meaning of this stanza, based on the MS. variant, vide tanslation.

Stanza 11. The current reading of the second foot contains the word आश्रितः while the MS. has the word आस्थितः. The meaning according to the current reading will be: "If you, resorting to my Yoga, are unable to do even this..." The meaning according to the MS. version will be, "If you, engaged in my Yoga, are unable to do even this..." It will appear that the meaning based on the MS. text is the better one.

Stanza 12. The current reading of the fourth foot is त्यागाच्छान्तिरनन्तरम् । "By relinquishment, tranquillity results afterwards." The word अनन्तरम् (after) is quite gratuitous here. Nor does the context demand such a word. Shri Krishna is here describing the superiority of one means to another in the

ascending order. "Intellectual knowledge of the absolute is higher than mere mechanical practice (अभ्यासः) of concentration. The meditation (ध्यानं) of the Absolute is higher than the intellectual knowledge (ज्ञानं). The renunciation of the reward of actions (कर्मफलत्यागः) is higher than that meditation. The renunciation of the reward of actions leads to eternal peace." Here, the renunciation of the reward of action is considered the most important means, because it leads to eternal peace. Here one m ans is described as higher than another. Hence there is no necessity of the word अनन्तरम् (after). Shri Krishna does not teach here that ज्ञान comes *after* अभ्यास ध्यान *after* ज्ञान, कर्मफलत्याग *after* ध्यान, and eternal peace *after* कर्मफलत्याग. If Shri Krishna had taught that one means should be adopted after another in succession, then we might be justified in upholding the propriety of the current reading अनन्तरम्. But as a matter of fact, one means is declared here to be higher than another in the ascending order. The point stressed here is that notwithstanding योगाभ्यास (practice of Yogic concentration) or ज्ञान (intellectual knowledge of the Absolute), if one does not renounce the reward of actions, one does not attain eternal peace. Hence the reading त्यागाच्छातिरनन्तरम् is wrong.

The original reading preserved by our MS. runs as त्यागाच्छांतिर्निरन्तरा । It admirably suits the context. निरन्तरा means "admitting of no interruption" "indestructible" "everlasting" "leading to inseparable union with the Brahman." It is an adjective qualifying शान्तिः (peace). निरन्तरा here agreeably fits into the context while it is difficult to adjust the reading अनन्तरम् (after).

Stanza 15. The current reading of the third foot is हर्षामर्षभयोद्वेगैः "he who is freed from joy, intolerance, fear and anxiety is dear to me."

The MS. reading is हर्षमन्युभयक्रोधैः । It means: "He who is freed from joy, sorrow, fear and anger, is dear to me." The

MS. variant appears to be superior to the current one.

Stanza 16. The current reading of the third foot is सर्वारंभपरित्यागी. Shri Krishna on the one hand enjoins the performance of actions and on the other declares, " My devotee who completely renounces all actions is dear to me. " How inconsistent these two utterances are! If Shri Krishna intended to teach the abandoning of all actions, would he, in st. 12 of this Chapter, declare that the eternal peace is reached only by the renunciation of the *fruit* of actions? If all actions are to be abandond, there would remain no actions. When no actions remain, all talk of the reward and of its renunciation is gratuitous and idle. Shri Krishna in XII. 6 says, " Those who dedicate all actions to Me," etc. If all actions were to be abandoned, then how can these actions be dedicated? At VIII. 7 Shri Krishna says, " Therefore at all times think upon Me only and fight. " How can the teaching of the renunciation of all actions be reconciled with the above injunction? The worship of Brahman in the form of various divinities is discussed in Ch. VII. From VI. 10 onwards, the path of Yogic practices is laid down. These facts militate against the utterence of the abandoning of all actions.

Moreover, at IV. 23 Shri Krishna declares, in so many words, " The person who has given up attachment, who has reached the stage of liberation and whose thoughts are established in the knowledge (of the Absolute), he performs sacrifices or other actions out of benevolence and without expectation of rewards, and is then not bound by actions. "

At IV. 20. Shri Krishna says, " If a person who is always kindly in thoughts and nowhere seeks refuge, does not look forward to the reward of the actions performed by him, he is considered to be doing nothing, though he might be engaged in any sort of actions. That is, he is not bound by the merits and demerits of the actions performed by him. "

In III. 4 et seqq., Shri Krishna declares, " A man does not

attain freedom from action without performing actions. No perfection is attained by mere abandonment of actions. Nobody can possibly remain without performing actions even for a moment. The qualities of nature (Maya) constrain everybody to action. Therefore, engage in the action of which the occasion demands performance; but perform it without attachment. Janaka and others attained perfection only by the performance of actions. Whatever actions you perform, you must perform with knowledge, that is by dedicating them to Me. You ought to abjure the egoistic consciousness about those actions. Thus engage in fight, being freed from anxiety."

Shri Krishna who is thus inculcating the performance of action in order to prepare Arjuna for battle, would never give utterance to the expression: "The man who completely renounces the performance of all actions is dear to Me." Now an action is not possible unless it is performed. The expression **सर्वारंभपरित्यागी** has caused a great amount of confusion. All the commentators have interpreted it from the point of view of Knowledge. In exegesis, sufficient attention must be paid to the context, the topic in hand, the aim of the instructor, and the conclusion he strives to arrive at. But as all the commentators had before them only the reading **सर्वारंभपरित्यागी** of the vulgate they could not assign any better meaning. If the commentators had deeply thought over this problem as we have explained in this gloss, and if they had paid attention to such clear texts like **सर्वकर्मफलत्यागं ततःकुरु यतात्मवान्** (XII. 11) "Then renounce thou the fruits of all actions with a controlled mind," they would have at once guessed that the reading **सर्वारंभपरित्यागी** is unsuitable.

The original, genuine reading is **सर्वारंभफलत्यागी** "My devotee who renounces the *rewards* of all actions undertaken for performance, is dear to Me." Thus Shri Krishna does not teach the renunciation of all actions but that of the fruit of actions. His

business is to persuade Arjuna to engage in the action of war. By pointing out to him the proper mental attitude of performing actions, viz. remaining unconcerned with results, Shri Krishna calms the fears of Arjuna about responsibility for the evil consequent upon a fratricidal war. By renouncing the fruit of actions, one is not bound by them. Arjuna is persuaded that, fighting in accordance with this doctrine, he would incur no sin even if he were to slay hundreds of thousands in battle. Cf. XVIII. 2:

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ।

"The wise declare true renunciation to be the relinquishment of the fruit of all actions." Vide also XVIII. 11:

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।

"He is said to be a true relinquisher, who relinquishes the fruit of action."

The above discussion fully establishes the accuracy and suitability of the MS. text. It also shows what a misleading exegesis has come down to us as a result of the textual corruption of the vulgate recension here.

Stanza 17. The current reading of the third foot is शुभाशुभपरित्यागी "The devotee who abandons all actions good or evil is dear to Me." The same reasoning which we put forward in our gloss on st. 16 above, applies here also. The current reading is not correct. The MS. reading is "शुभाशुभफलत्यागी ।" "Being full of faith, the person who abandons the desire of the fruit of all actions, good or bad, is dear to Me." Shri Krishna does not teach here the renunciation of *actions* good or bad, but only of the (desire for the) *fruits* of such actions. The MS. text bears this out faithfully.

Thus ends the Twelfth Chapter entitled "The Nectar of Dharma as Renunciation of the Fruit of Action, with a Description of the Best Knowers of Yoga" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER XIII

Stanza 1. The vulgate text opens this Chapter with the formula श्रीभगवानुवाच which is immediately followed by the st. इदं शरीरं कौन्तेय..., which is the first stanza of this Chapter in the vulgate. But in the MS. version the following stanza is the first :

"प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥"

"O Krishna, I desire to know what is Nature, the Person, the body, the soul, knowledge and the object of knowledge."

In reply to this, Shri Krishna answers (श्रीभगवानुवाच)—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतत्ते कथयिष्यामि ज्ञानं ज्ञेयं च भारत ॥ २ ॥

"O Arjuna, I shall declare to you what Nature, Person, the body, the soul, knowledge and the object of knowledge are, as you desire to know them."

After the above preliminary question and answer, Shri Krishna proceeds to discourse "इदं शरीरं etc". In the discourse, Shri Krishna gives one by one the explanations of all the things covered by the question of Arjuna. Hence those two stanzas are very important from the point of view of context. They must form an integral part of the text of this chapter, as evidenced by the MS.

Throughout the Gita, Shri Krishna has given answers to the questions of Arjuna, always to the point. He has not indulged in matters that are irrelevant to his questions. The despondency of Arjuna is described from I. 38 to 46. In reply to this long monologue of Arjuna, Shri Krishna utters only two stanzas

in ch. II. Arjuna then exhibits his mental bewilderment from II. 4 to 8. In response to this, Shri Krishna endeavours to calm his agitation by II. 11. In II. 54 Arjuna asks, "What is the mark of one whose mind is steady?" etc. The rest of the Chapter forms the reply of Shri Krishna to those questions. The first two stanzas of the third Chapter constitute the next question of Arjuna. III. 3 to 35 form the corresponding answer of Shri Krishna. In III. 36 Arjuna puts a question. The reply to this question covers the remainder of the third chapter as well as the whole of the fourth, though there is a subsidiary question of Arjuna at IV. 4. The answer to stanza V. 1 extends right up to the completion of Chapter VII. Its subject is one continuous whole. Stanzas VIII. 1, 2 constitute Arjuna's next inquiry. The reply to that extends up to X. 11. In X. 12—18, Arjuna wants to know all the divine powers and the Yoga of Shri Krishna. The rest of the tenth chapter is an answer to that request. XI. 1-4 embodies the request of Arjuna to Shri Krishna to show him his cosmic form. XI. 5-35 is in answer to the above request. XI. 36—50 is Arjuna's description of the cosmic form of the Lord witnessed by him. XII. 1 embodies the question as to who are the best knowers of Yoga. The rest of the Chapter forms an answer to that query. Then comes Chapter XIII. The subject of this chapter is quite distinct. Chapter XIII is not a continuation of Chapter XII. If chapter XIII did not open with अर्जुन उवाच—प्रकृतिं पुरुषं चैव etc., but with श्रीभगवानुवाच—प्रकृतिं पुरुषं etc. and इदं शरीरं कौन्तेय etc., we are suddenly launched into quite a distinct topic, without the connecting link of a question. In all the preceding chapters, Shri Krishna's discourse was in the form of answers to Arjuna's questions. The doubt at once arises as to what question is presupposed by this answer. Why at all does Shri Krishna bring in the present discourse and as an answer to what enquiry? Our mind is confused when these difficulties crop up. The commentators have, however, ingeniously made their way through them.

Chapter 13. English Rendering of the Gloss "Siddhidatri"

In the stanza प्रकृतिं पुरुषं चैव etc. Arjuna asks, "O Krishna, what is Prakriti (Nature), Purusha (Person), the body, the soul, knowledge and the object of knowledge ? I wish to know them all." In reply to this question, Shri Krishna declares, "As you wish to know what Nature, Person etc. are, I shall declare them all to you." After saying this, Shri Krishna goes on : इदं शरीरं कौन्तेय etc. "O Arjuna, this body is the क्षेत्र 'field' or body. One who knows this क्षेत्र is called the witnessing क्षेत्रज्ञ (soul)......Listen to all these things in brief." The answer of Shri Krishna along with the appropriate explanations continues up to the conclusion of Chapter XVI. Hence the stanza प्रकृतिं पुरुषं चैव etc. embodying Arjuna's question and the stanza प्रकृतिं ....भारत ॥ beginning the answer of Shri Krishna are both essential to the context. Their existence in our old MS. testifies to their genuineness. Those commentators and their blind followers who regarded them as spurious were not on safe ground in doing so.

Stanza 3. The current reading of the fourth foot is क्षेत्रज्ञ इति तद्विदः । The MS. variant, however, is क्षेत्रज्ञमिति तद्विदः । The word तं in the third foot is the pronomial adjective qualifying क्षेत्रज्ञं. Hence the nominative form क्षेत्रज्ञः is not required here. The requisite form is in the accusative case क्षेत्रज्ञं.

The commentary चन्द्रघण्टा explains this stanza as follows :

वेदादिषु क्षेत्रज्ञः उपास्यः इति प्रतिपादितमस्ति । स क्षेत्रज्ञ आत्मा किमु परमेश्वरः ? अथवाऽन्यः कोपीति प्रश्नं मनसि कृत्वा श्रीकृष्णो वदति । हे भारत प्रकृतिं पुरुषं क्षेत्रं क्षेत्रज्ञं ज्ञानं ज्ञेयं एतत्सर्वं ते तव प्रश्नानामुत्तररूपेण कथयिष्यामि । हे अर्जुन मनुष्याणां इदं शरीरं क्षेत्रं इति अभिधीयते यस्मिन् क्षेत्रे कर्मरूपं वीजं प्ररोहति अत एव क्षेत्रमुच्यते । एतत् क्षेत्रं कर्मबीजफल-हेतुकं यः वेत्ति जानाति तं मनुष्यं तद्विदः क्षेत्रक्षेत्रज्ञभेदज्ञातारः ज्ञानिनः क्षेत्रज्ञं इति आहुः वदन्ति ॥ (चन्द्रघण्टा).

The meaning is as follows : "It has been laid down in the Veda, Smriti etc. that the Kshetrajna should be worshipped. What is this Kshetrajna ? Is he the individual soul or the Highest Self

or some other entity ? Anticipating such questions, Shri Krishna says, 'Oh Arjuna, in reply to your question as to what are प्रकृति, पुरुष, क्षेत्र, क्षेत्रज्ञ, Knowledge and the object of Knowledge, I reply that the human body is the क्षेत्र (lit., the field) for in it grow the seeds in the form of the *Karman* (action). This body is, therefore, called the क्षेत्र (the field). He who knows or rather has reached the stage of knowing this क्षेत्र as the cause of the fruition of the seeds of *Karman* is called the क्षेत्रज्ञ (the Field-knower) by the learned (those who know the distinction between the 'field' and its knower). ' "

The above exegesis shows that the MS. reading क्षेत्रज्ञं is the correct one.

Stanza 6. The current reading of the fourth foot contains the word विनिश्चितैः. It has been explained as the adjective qualifying छंदोभिः ब्रह्मसूत्रपदैः हेतुमद्भिः. But this is wrong. We can say विविधैः छंदोभिः गीतं "sung in various hymns ' but we cannot say हेतुमद्भिः विनिश्चितैः ब्रह्मसूत्रपदैः गीतं "*sung* by the argumentative and well-ascertained texts of the Brahmasutra." The MS. reading is विनिश्चितं । It means : ऋषिभिर्वसिष्ठादिभिर्बहुप्रकारेण भिन्नभिन्नरागेण भिन्नभिन्नपद्यबंधैर्विविधैर्ऋग्यजुःसामाथर्वसंज्ञकैः छंदोभिः वेदैः वेदमंत्रैः पृथक् भिन्नभिन्नप्रकारेण यद्गीतं सम्यक् संगीतीकृतं च हेतुमद्भिः कारणप्रतिपादकैः ब्रह्मसूत्रपदैः अथातो ब्रह्मजिज्ञासा इत्यादीनां ब्रह्मसूत्राणां पदैः हेतुमद्भिः कारणदर्शकैस्तैर्विनिश्चितं यज्ज्ञानमस्ति तदहं वक्ष्ये त्वं शृणु ॥ (चन्द्रघण्टा).

For the meaning of the above, vide translation of this stanza. We hold that the above interpretation is the appropriate one and we owe it to the MS. reading विनिश्चितं.

Stanza 13. The current reading of the first quarter अध्यात्मज्ञाननित्यत्वं "those who are always possessed of the spiritual knowledge." The MS. variant is अध्यात्मज्ञाननिष्ठत्वं "those who are devoted to the spiritual knowledge." The MS. reading appears to be the more appropriate and accurate one.

Stanza 15. The current reading of the first quarter is सर्वतः पाणिपादं तत् "It has its hands and feet everywhere."

The MS. version has सर्वतः पाणिपादान्तं "That which has the tips of its hands and feet everywhere." The latter appears to be the correct reading.

Stanza 19. The current reading of the fourth foot is सर्वस्य हृदि धिष्ठितं। Here the word धिष्ठितं is incorrect. स्थितं is changed into ष्ठितं when it is preceded by the preposition अधि. धि is not an उपसर्ग at all. That which is not an उपसर्ग cannot be prefixed to a verbal form. It can convey no meaning. Yet all the commentators have accepted धिष्ठितं as the correct word and interpreted the पाद as "abiding in the heart". Although धिष्ठितं is not a proper word at all, still a suitable sense had to be pressed out of it. The commentators, therefore, interpreted is as "abiding." The MS. version gives वेष्टितं as the corresponding word. It means "enveloping the hearts of all." This sense is quite agreeable to the context. The word वेष्टितं is grammatically quite faultless.

Stanza 24. The current reading of the first hemistich is: उपद्रष्टाऽनुमंता च भर्ता भोक्ता महेश्वरः। First the word द्रष्टा is wrong here. It is preceded by the preposition उप. As no suitable variant was available the commentators had to put up with the current reading as best they could. It was declared an आर्षप्रयोग (a specimen of licence allowed in scriptural texts). If we interpret the word द्रष्टा as the witnessing soul, उपद्रष्टा would mean "subordinate to the witnessing soul." Is it sought to curtail the power of the Highest Self by prefixing the preposition उप to द्रष्टा?

The fact is that the word द्रष्टा is quite impossible in the context. The ancient recension has the word उपदेष्टा in the place of उपद्रष्टा. उपदेष्टा means "the teacher" and is appropriate here. भर्ता means "supporter, protector." It must be borne in mind that the act of protection or support presupposes the act of creation, and hence the MS. reading कर्ता भोक्ता महेश्वरः is more appropriate as it gives the necessary attribute कर्ता which

means "creator", while भोक्ता means "enjoyer". Both these appropriate epithets are found in the MS. recension which runs उपदेष्टाऽनुमंता च कर्ता भोक्ता महेश्वरः । For the meaning of this Stanza, based on the MS. reading, vide translation.

Stanza 33. The current reading of the first quarter-stanza contains the word निर्गुणत्वात् "because it is without qualities." The Highest Self is not merely quality-less. There are two aspects of the Supreme Self. He is सगुण (possessed of qualities) and also निर्गुण (devoid of qualities). Shri Krishna has taught to the above effect in the Gita, in many places. Hence the Highest Self cannot be described as simply "devoid of qualities." Such a definition cannot be universally applicable. Hence the suitable reading is the one preserved by our MS., viz. निर्मलत्वात् "because it is pure".

Thus ends the Thirteenth Chapter entitled "The Description of Nature, Person, Body, Soul etc." in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER XIV

Stanza 10. The current reading of the second foot is: **सत्त्वं भवति भारत । भवति** means "becomes". Such a sense is not in agreement with the context. Of all the commentators, Shri Shankara alone has assigned the meaning "increases" to **भवति**. Nilakantha has put a similar meaning on **भवति**. Other commentators have construed **भवति** as they pleased. The correct meaning is "increases". **भवति** cannot be rightly interpreted as "increases". This stanza describes the increase of a particular quality when others are supressed. "The qualities of passion and darkness being suppressed, the quality of goodness increases. The qualities of passion and goodness being suppressed, the quality of darkness gains ascendency. The qualities of darkness and goodness being suppressed the quality of passion attains predominance." Moreover, stanzas 11, 12 and 13 describe the characteristic effects of the development of the three qualities. In view of these considerations, we hold that the current reading viz. **सत्त्वं भवति भारत** "O Arjuna, the quality of goodness *becomes*" is inappropriate here. The correct and original reading is represented by the MS. variant, viz. **सत्त्वं भारत वर्धते** "Oh Arjuna, the quality of goodness *increases.*"

Stanza 15. The current reading of the third foot is **तथा प्रलीनास्तमसि**. The MS. version here is **तथा तमसि लीनास्तु** which is also acceptable.

Stanza 17. The current reading of the second hemistich is: **प्रमादमोहौ तमसो भवतोऽज्ञानमेम च** "Heedlessness, delusion and ignorance also, *are produced* from the quality of darkness." The use of the root **भू** in the sense of *producing* is allowed only when there is no other alternative. The meaning however would be rather forced. But the MS. version **प्रमादमोहौ जायेते तमसोऽज्ञानमेव**

च gives, very agreeably, the direct reading जायेते "are produced" and is therefore preferable.

Stanza 23. The current reading of the second hemistich runs as गुणा वर्तन्त इत्येव योऽवतिष्ठति नेंगते "He is called a गुणातीत (beyond qualities) who remains steady and unmoved, thinking only that the qualities exist."

Here the original text, preserved by the MS. runs as: गुणा वर्तन्त इत्येव योऽज्ञस्तिष्ठति नेंगते ॥ "That person is said to have transcended the qualities, who thinking that the qualities are doing their work, यः अज्ञः सन् तिष्ठति न इंगते च is not attached to them but remains unconcerned." He is moved neither by the effects nor by the propriety or impropriety of the qualities.

We get the above appropriate meaning by adopting the MS. variant.

Stanza 24. The current reading of the first foot is: समदुःखसुखः स्वस्थः । "One to whom pleasure and pain are alike, and who remains as he wills, that is who has no anxieties." This is the sense according to the current version. The MS. version runs as: समदुःखसुखस्वप्न । St. 23 describes the गुणातीत person. St. 24 is an answer to the possible query as to how a गुणातीत person would behave. The commentary चन्द्रघण्टा explains this stanza as follows:

समाः समानास्तुल्या दुःखसुखस्वप्नास्तद्रूपवृत्तयः, दुःखे नोद्विजति न द्वेष्टीति सत्त्वगुणवृत्तिः रजोगुणोद्भवे सुखे न हृष्यति तमोगुणोद्भवे स्वप्ने न मुह्यति इत्थं समदुःखसुखस्वप्नः तुल्याः सत्त्वरजस्तमोवृत्तयः यस्य सः एतादृशाचरणः इति ॥ (चन्द्रघण्टा).

"The man who has risen above the bondage of qualities is not grieved when he encounters evil. He employs no means to mitigate that evil. He is not delighted when he obtains the joys produced by the quality of passion. He is not rendered unconscious by sleep wherein the quality of darkness is predominant. He is not under the sway of sleep but he gets his

sleep when he wills. The person who has thus mastered the functions of the qualities of goodness, passion and darkness......"

After this, the other characteristics of that person are described. We hold that the current reading समदुःखसुखः स्वस्थः is not appropriate here. The MS. reading समदुःखसुखस्वप्नः, as it aptly brings out how the गुणातीत person rises above the effects of the qualities, is the correct one.

Stanza 25. The current reading of the third foot is सर्वारंभपरित्यागी । It means: "He who abandons all actions; who performs no action." This reading is inaccurate. The MS. reading सर्वारंभफलत्यागी means: "Who has no desire for the reward of the actions." He would perform actions necessitated by the occasions which arise, but with no eye on their rewards. The MS. reading, which yields the above appropriate meaning, appears to be the correct one.

Vide also our gloss on XII. 16 *supra*, where the same readings are discussed and the propriety of the MS. version established.

Thus ends the Fourteenth Chapter entitled "The Knowledge which leads to the Stage beyond the Qualities, with a Description of the Universe characterised by the Qualities of Goodness, Passion and Darkness" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

English Rendering of the Gloss "Siddhidatri"

CHAPTER XV

Stanza 2. The current reading of the first foot contains the word तस्य "of that tree", whereas the corresponding reading of the MS. is यस्य "the tree, of which". We hold that यस्य is preferable to तस्य in view of the fact that this stanza continues the description started in stanza first.

"The indestructible Ashvattha (holy fig) tree has roots above and branches below—the leaves of which are the Vedas. He who knows it aright, is a Veda-Knower."

Here, after describing the Ashvattha tree (i. e. the tree of the universe, of worldly existence) in the first hemistich, further qualifications are introduced by यस्य. The same description is continued in st. 2 by introducing the relative pronoun यस्य (the tree *whose* branches are spread downwards and upwards). To convey the above sense, यस्य is found much more suitable than तस्य.

Stanza 3. The current reading of the fourth foot is असंगशस्त्रेण दृढेन छित्वा "Cutting it away by the *strong* weapon of non-attachment." The MS. reading runs as: असंगशस्त्रेण शितेन छित्वा "Cutting it away by the *sharp* weapon of non-attachment." The MS. reading शितेन is superior to the current one दृढेन. In cutting something, say a tree, what is required is not so much a strong as a sharp weapon. An axe, however strong, would not cut a tree if its blade is blunt. The adjective दृढेन (strong) is unnecessary here. The appropriate adjective is शितेन (cutting it away with a weapon with a sharp edge). शित means "whetted fine; sharp, etc." निशित also means "sharp, whetted etc." Cf. *Raghuvamsha*:

धारां शितां रामपरश्वधस्य संभावयत्युत्पलपत्रसाराम् ।

Chapter 15. English Rendering of the Gloss "Siddhidatri"

"The sharp edge of the axe परश्वध of Rama resembled in point of fineness the (edge of a) lotus-leaf."

The word शित is used in the sense of "sharp". When it is preceded by the preposition नि it becomes निशित meaning a weapon or an arrow) "whetted on a whetstone." Thus the reading दृढेन is wrong, the correct one being शितेन as recorded in our ancient MS.

Stanza 4. The current reading of the first hemistich is ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः । Here the word निवर्तन्ति is unsuitable as well as grammatically wrong. The meaning of the hemistich is: "Then one should seek on all sides (परि-मार्गितव्यं) for that abode, from where those that attain it never return to transmigration. It is said that that abode should be sought on all sides. It is not proper to say so. For, one who has reached the stage of wielding the असंगशस्त्र (weapon of non-attachment) need nowhere set his mind wandering in search of that abode. Thus it is apparent that the preposition परि is quite unnecessary here. Moreover, for signifying the attainment of the Brahman, the expression परं पदं is previously used. If the word पदं is used alone by itself, some doubt as to its meaning is felt. So, an adjective of the word पदं is necessary to remove the uncertainty of sense. The MS. version is quite plain. It has the words तत्परं पदं.

Moreover, the teaching of Shri Krishna, embodied in the first four stanzas refers to one man, in the singular. It is said यस्तं वेद स वेदवित् (He who knows it, must be regarded as the Veda-Knower). Moreover in st. 3, the person who wields the sharp-edged weapon of non-attachment to cut off the tree of transmigration is one. Similarly, the person to whom the teaching refers in st. 4 is also one. This fact is in accord with the evidence of the MS. reading. It runs as ततः परं तत्पदं मार्गितव्यं यस्मिन्गतो न निवर्तेत भूयः । "After acquiring the above mentioned qualifications, one should strive to attain that supreme

abode (viz. the realization of the Brahman), after attaining which one is not involved in the cycle of births any more. After reaching this supreme abode, that is, the Brahman, one is not involved in the transmigratory cycle of birth and death."

Thus, the MS. reading yields a sense which is so appropriate and harmonious with the context. We hold, therefore, that it is the acceptable variant.

Stanza 5. The vulgate text has अध्यात्मनित्याः in the second पाद. It means "who always contemplate the अध्यात्मज्ञान." अध्यात्मज्ञान (knowledge of the Brahman) is not a thing to be daily recited. It is not a thing to be left off after being engaged in at a specific time, as in the performance of Sandhya. The Sandhya is performed at a specific time and then left off, only to be taken up again at the specified time the next day. As for अध्यात्मज्ञान, one must remain continuously absorbed in it as long as one breathes and lives. The context demands a reading which could convey the above sense. Such a one is supplied by our MS. It reads अध्यात्मनिष्ठाः "who are absorbed every moment, heart and soul in the knowledge of the Brahman." Hence the vulgate reading अध्यात्मनित्याः is not suitable here. The correct text is the one represented by the MS. version अध्यात्मनिष्ठाः.

Stanza 8. The vulgate has गृहीत्वैतानि (= गृहीत्वा एतानि) in the third पाद, whereas the ancient original text has गृहीत्वा तानि...... । एतानि means "these", while तानि means "those." The latter sense is also correct.

Stanza 14. The vulgate has देहमाश्रितः (resorting to the body) in the second foot. The MS. has देहमास्थितः (abiding in the body). The latter reading is preferable.

Stanza 15. The vulgate has वेदवित् (I am the knower of the Veda) in the fourth foot, whereas the corresponding variant of the MS. is वेदकृत् (I am the author of the Veda). The Vedas, it is well known, have been composed by God. Hence the Brahman can have nothing to know of about it. When we say that

something is known by someone the implication is that it was not known by that person previouly, and that the work by which that something was known was composed by a person other than the knower. When we say that a particular Brahmin has studied or understood the Veda, that assertion by itself proves that there was a period when that Brahmin had no knowledge of the Veda. To say that the Lord, who is none other than the Brahman, knew the Veda, is tantamount to limiting his power. The suitable reading here is वेदकृत् "the author, the composer of the Veda." This is the original reading as in the MS.

Stanza 20. The current text of the first hemistich is: इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ । "O Arjuna, thus have I declared this most mysterious science." But the question arises, "To whom was it declared ?" This question remains unanswered in the vulgate. But if we adopt the MS. reading, the sense is complete. It runs इति गुह्यतमं शास्त्रं मया प्रोक्तं तवानघ "O Arjuna, thus have I declared to you exhaustively, and from the view-point of supreme truth, the science which should be kept most secret." प्रोक्तं means प्रकर्षेण परमतत्त्वदृष्ट्या बुद्धिग्राह्यरूपेण विस्तरशः उक्तं ।

Thus the MS. reading yields a suitable sense and therefore it is to be preferred.

Thus ends the Fifteenth Chapter entitled "The Yoga of the Purushottama, with an Exposition of the Secret Science" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

English Rendering of the Gloss "Siddhidatri"

CHAPTER XVI

Stanza 2. The current reading of the second hemistich is: दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापल । The commentators have adopted divergent readings as regards अलोलुप्त्वं. Some have adopted अलोलुप्तं, others have अलोलुत्वं while a third group read अलोलुप्त्वं. The scholiast Shridhara and some others have explained अलोलुप्त्वं as "लोभाऽभावः , अवर्णलोपः आर्षः। " "अलोलुप्त्वं अलोलुपत्वं अवर्णलोपश्छांदसः ।" They agree that the word in question is irregular, but they defend the irregularity on the ground that it is an archaism. Similarly the reading अलोलुत्वं is also corrupt. The scholiast Shri Shankarananda explains it as विषयसन्निधौ इन्द्रियाणां विकाररहित्यं (non-affectation of the senses in the presence of their objects). But this sense is implicit in the word दमः (self-restraint) of the preceding stanza. That scholiast himself has explained the word दमः there as दुर्वृत्तेर्बाह्येंद्रियाणां उपरमः चेतसो दंडनं वा दमः । Hence the interpretation of अलोलुत्वं or अलोलुप्त्वं as "restraint of the senses" is untenable here.

Now, the original reading, preserved by our MS., is अलौब्ध्यं. लुब्धः means "a greedy person", "a miser". लुब्धस्य भावः लौब्ध्यं। न लौब्ध्यं अलौब्ध्यं । It means "absence of greediness, that is, liberality." The noble quality of giving away to others what one possesses is expressed by the word अलौब्ध्यं. Notwithstanding the presence of many other qualities in a person, the lack of liberality and sympathy renders all his virtues nugatory. We hold, therefore, that instead of defending the corrupt word of the vulgate on the ground of archaism, it is better to adopt the appropriate reading found in our MS.

Stanza 3. In the current text धृतिः is followed by शौचं "purity". When a man is possessed of the virtues enumerated in the preceding two stanzas, he ought, of necessity, to be pure.

Chapter 16. English Rendering of the Gloss "Siddhidatri"

Purity is included in तपः (austerity) of the first stanza. Austerity is threefold: physical, verbal and mental. Physical or bodily austerity includes the worship of Gods, Brahmanas, preceptors, the learned and also purity and holiness. Thus purity (शौचं) is implicit in तपः. The original MS. text has the reading तुष्टिः (self-satisfaction). Cf. Manu-आचारश्चैव साधूनां आत्मनस्तुष्टिरेव च।

The last word of the first hemistich in the current text is नातिमानिता (न अति मानिता) "absence of too much vanity." Does it mean that "a little vanity" is a virtue? The perfect man, described in the preceding stanza, cannot be conceived to possess a tittle of vanity. The expression न अति मानिता irresistibly suggests the meaning we noted above. One may interpret the expression as one likes when one is bent upon harmonising it with the context. That is quite a different thing. Our contention is that the direct and natural meaning of the expression militates against its ascription to the perfect man.

But the original MS. text has नाभिमानिता (न अभिमानिता) "absence of egoism". It means "one who is freed from the egoistic notions such as 'I am the doer', 'I am the enjoyer' etc." This variant is the correct and appropriate one.

Stanza 8. The vulgate version of the first foot is असत्यमप्रतिष्ठं ते । The MS. reading substitutes च for ते of the vulgate. The vulgate version of the second hemistich is अपरस्परसंभूतं किमन्यत्कामहैतुकम् । The MS. version of the corresponding hemistich runs as अपरस्परसंमूतं अकिंचित्कमहेतुकम् । The commentaries of Nimbarka, Madhusudana, Shankarananda, Shridhara, Sadananda of the Madhva school, Shri Shankaracharya and Anandagiri interpret this stanza more or less as follows: "Those atheistic persons believe that this universe is devoid of truth as well as any fixed dispensation of virtue and vice. 'It is' they add, 'devoid of God and अपरस्परसंभूतं produced by the union of male and female prompted by lust. When such is the case,' they argue, 'what is the use of the world, if not that of gratifying

sensual desire and animal passions?' "

All the commentators have interpreted अपरस्पर as परस्पर or अन्योन्य. If अपरस्पर be equivalent to परस्पर (= अन्योन्य), what is the use of the initial अ at all in अपरस्पर? If अ has no privative sense then अन्याय and न्याय, अनीति and नीति, अद्वैत and द्वैत, अगोचर and गोचर, अजित and जित, अजातशत्रु and जातशत्रु would become pairs of synonyms. But that cannot be the case. Similarly अपरस्पर and परस्पर can never be made equivalent. It is passing strange that the scholiasts were able to persuade themselves to equate the two antonyms.

Only one commentator, viz. Nilakantha, departs from the rest and interprets it as "an action which is always performed." The author of *Amara Kosha* gives a similar meaning. They have not ventured to interpret it as परस्पर or as the union of male and female.

Lokamanya Tilak, in his comment on this stanza, interprets अपरस्परसंभूतं thus, "The objects are produced from one another, in some order." But this is wrong. He says that even the word अपरस्पर cannot be grammatically formed. It is wrong to say so. The word can be formed as: अपरे च परे च द्वंद्वः, अपरस्पराः क्रियासातत्ये इति सुडागमः, क्रियासातत्यं कर्मनिरंतरता । The author of *Amara Kosha* gives a meaning similar to the above.

Thus Nilakantha and Lokamanya Tilak stand out as the two commentators of the Gita who do not treat अपरस्पर and परस्पर (= अन्योन्य) as equivalent. The rest of the scholiasts have interpreted अपरस्पर as अपरश्च परश्च अपरस्परं अन्योन्यं कामप्रयुक्तयोः स्त्रीपुरुषयोः संयोगात्संभूतं मनुष्यपश्वादि सर्वजातं । Looking at the MS. text, we find that this reading is corrupt. We shall give the meaning of this stanza based on the MS. version further on.

Nearly all have interpreted किमन्यत्कामहैतुकम् as "What is the cause of the world if not the lust of male and female?" But such an interpretation is open to objection. In order to interpret as above it is necessary to supply a word like विना or

विहाय and also कारणं भवेत्, as कामहैतुकं विहाय किं अन्यत् कारणं भवेत् ? न किमपि । Thus in construing a single sentence we have to supply two or three words. This is an objectionable procedure; and more so when we have to supply here such an important word as विहाय or विना. Moreover, all the commentators have treated हैतुकं as equivalent to हेतुकं. That is also wrong. The word हेतुक is different from हैतुक. They have different meanings.

The word हेतुकः can be grammatically derived as हेतुकः कारणम् , हेतुरेव स्वार्थे कः । अत्र बहुव्रीह्यर्थे कप्रत्ययः । Thus the word हेतुकः means कारणं (cause). But हैतुकः is not equivalent to कारणं.

हैतुकः—विशिष्टहेतुना चरतीति हैतुकः सद्युक्तिव्यवहारवान् मनुष्यः, मनुनोक्तं यथा—" त्रैविद्यो हैतुकस्तर्की निरुक्तो धर्मपाठकः ॥" हैतुकशब्दस्य द्वितीयोऽर्थः—हेतुद्वारा विशिष्टकारणं निरूप्य सत्कर्मसु संदेहकर्ता, यथोक्तं—

" पाखंडिनो विकर्मस्थान् बैडालव्रतिकान् शठान् ॥
हैतुकान्बकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत् ॥
भ्रष्टः स्वधर्मात्पाखंडो विकर्मस्थो निषिद्धकृत् ॥
यस्य धर्मध्वजो नित्यं सुरध्वज इवोच्छ्रितः ॥
प्रच्छन्नानि च पापानि वैडालं नाम तद्व्रतं ॥"
" प्रियं वक्ति पुरोऽन्यत्र विप्रियं कुरुते भृशम् ॥
व्यक्तापराधचेष्टश्च शठोऽयं कथितो बुधैः ॥
संदेहकृद् हेतुभिर्यः सत्कर्मसु स हैतुकः ॥"

तद्व्रतवान् बैडालव्रतिकः। इत्यादि विष्णुपुराणं तट्टीका च (३-१८-९९).

Thus, it is evident that हैतुक means 1) "a person who wanders about seeking his self-interest"; or 2) "a person, endowed with the gift of ratiocination and practical handling of worldly affairs, who creates scepticism in good actions by raising speculative arguments." So the word हैतुक has two meanings only. It is used as an adjective qualifying some person. The word हेतुक, on the other hand, is used in the sense of "cause". The word हैतुक is quite unsuitable here. In view of the above discussion, it is plain that the current text and interpretation of

this stanza are unacceptable. The MS. reading and its meaning are as follows :—

असत्यमप्रतिष्ठं च जगदाहुरनीश्वरं । अपरस्परसंभूतमकिंचित्कमहेतुकम् ॥ ८ ॥

" सप्तमश्लोकोक्ताः शौचाचारसत्यहीना विधिनिषेधरूपशास्त्रवाक्येष्वश्रद्दधाना आसुरस्वभावा मनुष्याः इदं जगत् असत्यं सत्यहीनं, अप्रतिष्ठं धर्माधर्मरूपा या प्रतिष्ठा व्यवस्था तद्रहितं, अनीश्वरं उत्पत्तिस्थितिलयकरः कोऽपीश्वरनामा न विद्यते यस्मिन् इति तादृशं, अपरस्परसंभूतं—परस्परा ये अन्योन्यकार्यकारणभावाः प्रत्यक्षदृष्टाः शास्त्रेण च व्यवस्थापिताः प्रतिपादिता भावास्तैर्भावैर्जगदुत्पद्यते इति शास्त्रवाक्यं न मन्यमानाः, स्वभाव एव सर्वजगदुत्पत्तिस्थितिलयकारणमिति स्वभावमात्रवादिनो जनाः सर्वे एव भावाः स्वयमुत्पद्यंते स्वयमेव विनश्यंति न तत्र परस्परकार्यकारणरूपा भावाः ईश्वरप्रेरिता वा कारणं, न ते भावाः कारणविशिष्टमपेक्षन्ते । ते च अपरस्परसंभूतं, परस्परं अन्योन्यं कार्यकारणरूपैर्भावैर्न संभूतं उत्पन्नं जगदस्तीति वदंति । अकिंचित्कं किंचित् दृष्टादन्यत् कार्यं न विद्यते इति यत्र इति, अथवा अविद्यमानाः सत्-चित्-आनंदाः किंचिदंशमात्रेणापि यत्र तादृशं, अत एव अहेतुकं स्वकर्मादिकारणरहितं एतादृशं जगदस्तीति आसुराः नास्तिका आहुः वदन्ति " ॥ (चन्द्रघण्टा-टीका)

For the meaning of the above *vide* translation of this stanza. We hold, therefore, that the correct meaning is the one which is based on the MS. reading.

Stanza 10. The current reading of the second hemistich is मोहाद् गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ " Betaking to desire that can be fulfilled with great hardships, and possessed with vanity, conceit and arrogance, and taking to evil deeds through delusion, such persons engage in impure observances. " The stanza is interpreted as above by the commentators.

The MS. reading runs as : असद्ग्रहाऽऽश्रिताः क्रूराः प्रचरन्त्यशुचिव्रताः ॥

For the meaning of this stanza based on the MS. variant *vide* translation.

The expression मोहात् असद्ग्राहान् गृहीत्वा " taking to evil deeds through delusion " is open to objection. There is no point in asserting the platitude that evil deeds are performed through

delusion. All the vices secure admission through the entrance of delusion in demoniac persons. Demoniac vices are the product of delusion. Impurity, absence of good conduct, untruth, atheistic beliefs, vanity, conceit, arrogance and such other vices, characteristic of debasement, follow in the wake of delusion. Did not the characterization of demoniac persons delineated in stanzas 7, 8 and 9 imply the presence of delusion? Does delusion enter into the picture of demoniac persons only with the description contained in the second hemistich of this stanza? The consider-ation of these questions leads us to the conclusion that the use of the word मोहात् is quite unnecessary here. The expression असद् ग्राहान् गृहीत्वा is also inaccurate. असद् ग्राहान् means "evil ideas" "wicked desires" etc. These are abstract or psychologic-al vices, so that they cannot be said to be "seized" (गृहीत्वा). When our mind becomes subject to some idea whether good or evil, there is no necessity to lay hold of it any longer. Psycho-logical notions are not things that can be seized. They spring up and possess us. Hence both the expressions मोहात् and असद् ग्राहान् गृहीत्वा are incorrect and lacking in propriety. Moreover, the use of the word प्रवर्तन्ते (in असद्ग्राहान् गृहीत्वा प्रवर्तन्ते) is also unsuitable. Wicked man do not engage in actions merely with the evil ideas; they are also full of other wicked passions and desires. Looking to these facts, the conclusion is forced on us that the reading of the vulgate text viz. मोहात् असद्ग्राहान् गृहीत्वा प्रवर्तन्ते is not correct. The original reading preserved by our old MS. can be interpreted as असद्ग्रहाश्रिताः क्रूरास्तेऽशुचिव्रताः प्रचरन्ति स्वभोगतृप्त्यर्थं जगति सर्वत्र भ्रमन्ति. "Full of wicked thoughts and passions these cruel persons of unholy and impure deeds, wander all over the world in search of the gratification of their sensual desire for enjoyment." The MS. gives the above fairly appropriate meaning. We hold therefore, that it faithfully represents the original text.

Stanza 12. The current reading of the third foot is ईहन्ते

कामभोगार्थं while the corresponding MS. variant is ईहन्ते कामलोभार्थं.

Stanza 14. The MS. reads योगी where the current recension has भोगी. It is quite fitting to have योगी between ईश्वर and सिद्ध. Moreover सुखी may be said to contain the idea of भोगी, so that the current reading is redundant, too.

Stanza 16. The second foot in the vulgate text runs as मोहजालसमावृताः. This expression is not accurate. What is the meaning of the "net of delusion"? The popular colloquial word मोहजाल, current in the vernaculars, is not correct when viewed from the point of view of Sanskrit usage. The vernacular word मोहजाल has the abstract sense of "engrossed in delusion; lost in delusion;" but Sanskrit usage does not support such a meaning of जाल. If we take जालं as neuter in the compound मोहजाल, the meaning of जालं would be "the net employed for fishing." If we take जालः in the masculine it would mean "the Kadamba tree, with spreading branches." If we interpret मोहजाल as "enmeshed in the net of delusion," the expression does not gain propriety thereby. It is not necessary to compare delusion to a net, for delusion is more enticing than a net. It is difficult to extricate ourselves from its entanglement. The text of the vulgate मोहजालसमावृताः, therefore, is not appropriate here. The correct text is the one recorded in our MS. viz. मोहस्यैव वशं गताः (मोहस्य एव वशं गताः) "held, verily, in the grips of delusion." The fourth foot contains the word नरके in the vulgate, whereas the MS. variant is निरये. Both mean the same thing.

Stanza 19. The second hemistich in the vulgate is क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु । The epithet अशुभान् is here applied to the persons described in the preceding stanzas. This adjective is quite unnecessary in this context. From st. 9 to 19, the demoniac persons described as possessing many vices. They are violent in deeds, atheistic, destroyers of the world, devoted to passions and anger. They rob others of their wealth and consider themselves as perfect and godly. They are conceited, vain,

brutal, haters of God, and the most debased specimens of humanity, etc. The epithet अशुभ is too mild for persons who are painted so black and does not add to their depravity and abominableness. Hence it is inappropriate here. Again if Shri Krishna says "I throw down such persons into demoniacal wombs only," it might be objected that these persons are already born in demoniacal wombs, as is evident from their demoniacal traits. If they are again thrown into the same kind of wombs, their evil deeds go unpunished. In view of these considerations, the epithet अशुभान् seems quite out of place here.

The MS. version runs as क्षिपाम्यजस्रमशुभास्वासुरीष्वेव योनिषु । "I throw such vilest human beings, time after time, into the most wretched of demoniacal wombs." This shows that the MS. reading is accurate.

Thus ends the Sixteenth Chapter entitled "Divine and Demoniac Endowments and Orders of Creation, and the State of Beings who have assumed the Demoniac Nature" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

Rendering of the Gloss "Siddhidatri"

CHAPTER XVII

Stanza 1. The vulgate text has यजन्ते "they sacrifice" in the second foot. Considering the answer given by Shri Krishna to Arjuna's question embodied in this stanza, that word appears to be inappropriate here.

Arjuna asks, "What is the state of those who *sacrifice* with faith, but abandoning scriptural ordinances? Is it one of goodness, passion or darkness? Or what are the varieties of the qualities of goodness, passion and darkness?" This question contains the word यजन्ते. If Arjuna's question did really refer to sacrifice, Shri Krishna would have given an answer concerning sacrifice. But the fact is that in this whole Chapter there is no discussion of sacrifice except in st. 4 where it is shown that the men possessing the qualities of goodness, passion and darkness variously worship Gods, Yakshas, Rakshasas, ghosts, spirits, goblins etc. and in stanzas 11, 12 and 13 where the three-fold classification of sacrifice is referred to. Except these references, the whole Chapter has nothing to say about sacrifice.

The whole of this Chapter describes the conduct or behaviour of persons possessed of the qualities of goodness, passion and darkness. It also describes the different deities whom such persons worship. It describes the characteristics of persons possessed of demoniac nature. It deals with the three-fold division of food, sacrifice, austerity and gifts, the underlying principle of classification being the three qualities. It describes the use of the formula ओम् तत् सत् etc. The discussion of the above matters indicates how men should *regulate* their conduct. Hence the word यजन्ते occurring in the vulgate text in the question of Arjuna is wrong. The appropriate reading is the one preserved

by our MS. viz. वर्तन्ते "how do they regulate their conduct? how do they behave?"

Stanza 4. The current reading of the third foot is प्रेतान्भूतगणांश्चान्ये "(the people possessed of the quality of darkness) worship departed spirits and the multitudes of devils." The MS. variant, however, runs as भूतप्रेतपिशाचांश्च "......worship the devils, the departed spirits and the ogres." The latter variant appears to be preferable.

Stanza 4. The vulgate has भूतग्रामं अचेतसः in the second foot. Here अचेतसः is taken as the adjective qualifying जनाः. The commentators explain it as "thoughtless, deluded ones; persons who do not know that whatever one acquires, is due to fate."

After the description of persons who are 'demoniacal in in their resolves' (आसुरनिश्चयान्) as men who perform severe austerities, unenjoined by the scriptures, and as those who are full of vanity and egoism, the epithet अचेतसः (undiscerning or thoughtless) appears too mild and pointless. The adjective अचेतसः, therefore, is quite out of place here. The MS. variant is अचेतनं. Our interpretation of the stanza, based on the MS. text, is as follows:

"दंभाहंकारसंयुक्ताः कामरागबलाश्रिताः ॥ कामेऽभिलषितकार्ये यो रागस्तीव्रस्तत्प्राप्त्यावेशस्तन्निमित्तं दुःखसहने मनोदार्ढ्यं तद्युक्ताः ये जनाः अचेतनं जडं प्राकृतं शरीरस्थं शरीरे स्थितं भूतग्रामं पृथिव्यादिसमूहं पृथिव्यप्तेजोवाय्वाकाशजं कर्षयन्तः स्वस्वरूपाऽज्ञानेनं क्षपयन्तः, किंच अंतः शरीरस्थं जडरूपपृथिव्यादिभूतग्रामनिर्मितं शरीरं जीवयन्तं मां एव मामपि कर्षयन्तो दुःखभागिनं कुर्वाणा ये जनाः सन्ति तान् आसुरनिश्चयान् विद्धि जानीहि ॥ ६ ॥ चन्द्रघण्टा टीका ॥

For the meaning of the above *vide* the translation of this stanza.

It will appear from what has gone above that the MS. variant अचेतनं is the suitable and correct reading.

Stanza 12. The first hemistich in the vulgate text runs

as इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ "Know, O Arjuna, that the sacrifice which is performed with the pompous declaration of rewards (to the priests) and with the object of self-glorification is characterized by the quality of passion."

The MS. version is as follows:

इज्यते विद्धि तं यज्ञं राजसं चलमध्रुवम् ।

For the meaning of this stanza vide translation.

The MS. text contains the two adjectives चलं and अध्रुवं qualifying राजसं यज्ञं. They are quite appropriate and clearly bring out the character of the राजसयज्ञ to our mind. The MS. variant is therefore to be preferred.

Stanza 13. The vulgate text has असृष्टान्नं in the first foot. The scholiasts interpret it as "असृष्टं न दत्तं अन्नं यस्मिन्" (in which food is not distributed). This word as well as its interpretation is unsuitable here. For, no sacrifice is possible without distributing food (to the Brahmans). The sacrifice, whether it falls in the category of the quality of goodness or passion or darkness, needs, of necessity, some sort of food-distribution. The food may or may not be good or sufficient. What is the meaning of a sacrifice wherein there is no food-distribution ? Does it mean the Brahmins and their assistants will perform a sacrifice at their own cost even as regards their meals ? The food may be a prohibited one, but food there must be in a sacrifice.

The MS. reading is विधिहीनं अमृष्टान्नं. मृष्ट means "cleansed; clean; polished; pure; purified according to the prescribed rules; etc." अमृष्टं on the contrary means "अशोधितं विधिवत् अपक्वं अमेध्यादिवस्तुजातं तथा विरसं कटुतीक्ष्णस्वादु:" that is "not cleansed; not cooked properly; made up of prohibited articles of food; possessing strangely pungent and sharp taste." For the above reason, we hold that the reading of the vulgate text viz. असृष्टान्नं is not appropriate here. The correct and original reading is the one proserved in our MS., viz. अमृष्टान्नं.

Chapter 17. English Rendering of the Gloss "Siddhidatri"

Stanza 23. The vulgate text is ब्राह्मणास्तेन वेदाश्च in the third foot. Here the mention of the Brahmin class appears quite strange and uncalled for. All the commentators have interpreted this stanza thus :—" *Om, Tad. Sat* is the three-fold designation signifying the Brahman. By that designation of the Brahman, the *Brahmins* (i. e. one of the four castes), the Vedas and the sacrifices were created in olden times."

The current text is corrupt here. The reference to the Brahmins here is quite gratuitous. If Brahman created the Brahmins, did he not create the Kshatriyas, Vaishyas and Shudras also ? The Brahman is the creator of the whole universe —movable and immovable. There is no sense in asserting that the Brahman created the Brahmins. It is wrong to say so. Moreover the context shows that the reference to the Brahmin class is irrelevant here. The second objection is that "विहिताः" does not mean "were created". But, even if we suppose that it means "were created" the context shows that the expression "the Brahmins were created" is quite irrelevant here. The suitable reading is supplied by our MS., viz. ब्रह्मणा तेन. For the meaning of this stanza based on the MS. variant *vide* translation.

Thus ends the Seventeenth Chapter entitled "Description of Men according to their Faith, the Three Kinds of Austerity, Food, Sacrifice, Gift, and Prescription of the Designation 'Om Tat Sat' for the Brahman" in the English Rendering of the Gloss 'Siddhidatri' on Shri Bhagavad-Gita by Rajavaidya Jivarama Kalidasa Shastri.

Shri Bhagavad-Gita

English Rendering of the Gloss "Siddhidatri"

CHAPTER XVIII

Stanza 15. The vulgate recension of the first hemistich is शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः । The MS. recension runs as: शरीरवाङ्मनोभिर्हि यत्कर्मारभतेऽर्जुन । There is almost no difference in the meaning of the two variants.

Stanza 20. The vulgate has भावमव्ययमीक्षते in the second foot. ईक्षते means पश्यति (sees). The meaning of the stanza according to the vulgate recension will be: "The knowledge by which one sees all creatures with the attitude of impartiality, which admits of no love or hate, superiority or inferiority—know that knowledge to be imbued with the quality of goodness. Those who see the imperishable and constant unity which underlies the diversity of the visible universe, are said to possess knowledge which is imbued with the quality of goodness."

The original reading is अश्नुते which means प्राप्नोति (attains) instead of ईक्षते (sees). For the meaning of this stanza based on the MS. reading, vide translation, whence the reading अश्नुते (attains; attains the stage of......) is more acceptable than the vulgate ईक्षते.

Stanza 22. The vulgate has यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् as the first foot. All the commentators interpret this as: "The knowledge which (यत्) in one effect or object (एकस्मिन् कार्ये), that is in one body or image, sees the size of the soul or the Lord as if it were everything or the whole (कृत्स्नवत्) disregarding the viewpoint of the highest truth (अतत्त्वार्थवत्), and which (ज्ञानं) is devoid of rational conclusions (अहैतुकम्), and is insignificant (तुच्छं), is said to be imbued with the quality of darkness." Vide our gloss on XVI. 8 for the impropriety of the word हैतुकं in the sense of "reasoning". The MS. version runs as "यदकृत्स्नविदेकस्मिन् कार्ये सक्तमहेतुकम् ।"

अकृत्स्नवित् ज्ञेयमर्थं कृत्स्नं संपूर्णतया युक्तं न वेत्ति न जानाति सोऽसंपूर्णज्ञः अपूर्णज्ञानवान् सन्नपि स्वयं संपूर्णज्ञानवानिति मिथ्याभ्रांतो यो मनुष्यः एकस्मिन् कार्ये स्वेष्टसुखप्राप्तिसाधनरूपे कस्मिश्चित् कार्ये लभ्यपदार्थे सक्तं आसक्तं मुग्धं मोहवशंगतं, अहेतुकं सत्यकारणविरहितं कारणरहितं, अतत्त्वार्थवत् सत्य स्वरूप रहितं—निष्फलतत्त्वरूपमत एवाल्पं क्षणमात्रसुखदं—तत्कालाल्पसमयपर्यंतं सुखदं—अल्पफलप्रदं वा एतादृशं यज्ज्ञानं वेत्ति जानाति एतादृक्क्षुद्रज्ञानं तामसमिति शास्त्रज्ञैः समुदाहृतं सम्यक् प्रतिपादितमस्तीति । यो वेत्तीत्यध्याहारः पूर्वश्लोकाद् ग्राह्यः ॥ २२ ॥ (चन्द्रघण्टा-टीका)

For the meaning of the above *vide* translation nnd exposition of this stanza, whence the excellence of the ancient reading will be patent to the readers without any further expatiation on our part.

Stanza 24. The vulgate has क्रियते बहुलायासं तद्राजसमुदाहृतम् as the second foot. "The person who, longing for the satisfaction of desires, engages in action which involves much effort, is declared to perform the action which is passionate."

The expression बहुलायास "involving a great deal of effort" is inappropriate here. For, in good actions and virtuous conduct also a great amount of exertion is necessary. So the qualification बहुलायासं cannot particularly be applied to राजस कर्म (passionate action) here. The old reading as found in our MS. gives the appropriate and relevant adjective qualifying the noun राजसं कर्म. The MS. reads क्रियते क्लेशबहुलं तद्राजसमिति स्मृतम् । The meaning of the stanza, based on the MS. recension, will be:

"The man who, full of desire for enjoyments, egoistically says, 'I alone am able, I shall enjoy such and such pleasures and delights,' and performs actions which entail much pain, is said to perform the passionate type of action." The adjective क्लेशबहुलं "the action which entails much pain" as qualifying राजसं कर्म is quite appropriate here. This proves that the claim of the MS. variant to originality stands on solid grounds.

Stanza 28. There are two variant readings नैकृतिकः and नैष्कृतिकः in the second foot. We have to decide which variant

represents the original text of the Gita. Of the several commentators, some have accepted the variant नैष्कृतिकः while others have accepted नैकृतिकः; and they have interpreted the words variously.

The following five commentators as well as Lokamanya Tilak have adopted the variant नैष्कृतिकः and interpreted it as follows:

(1) One who destroys the livelihood of others. (श्री शंकर)
(2) One who seeks his own interest by depriving others of their means of living, under the cloak of religion. (तत्त्वप्रकाशिका)
(3) One who deprives others of their means of living by creating a false impression of obliging them. (गूढार्थ दीपिका)
(4) One who insults others (सुबोधिनी)
(5) One who displays the faults of others (परमार्थ प्रपा)

Lokamanya Tilak interprets it as "One who destroys others or their works."

The following four scholiasts have adopted the variant नैकृतिकः and rendered it as under.

(1) One who is ready to insult others by thought, word and deed. (तात्पर्यबोधिनी)
(2) One who cuts others asunder. (भाष्योत्कर्षदीपिका)
(3) One who engages in vile deeds. (राघवेन्द्र)
(4) One who imposes on others and insults them. (नीलकण्ठ)

The original reading found in our old MS. is नैष्कृतिकः. The meaning of this word is given further on.

Stanza 19 classifies knowledge, action and agent according to the three qualities. Stanzas 20, 21, 22 describe the characteristics of knowledge viewed under the category of the three qualities. Stanzas 23, 24, 25 describe action as arranged under the classification of the three types of agents, the principle of arrangement being the three qualities. The agents described

here are the men of this world who are engaged in manifold actions. Their dispositions, their modes of working and mental attitudes are described here. The sense of destroying others or depriving them of their means of living, of insulting or ruining them, of practising vile deeds or imposing on them, is not at all suitable here.

Shri Krishna describes here the disposition and attitude of agents who are imbued with the qualities of goodness. A person who is imbued with the quality of darkness may be full of a thousand vices. But that is not the subject of description here. The interpretations of the commentators are, therefore, surprising.

The meaning of the word नैष्कृतिकः is "idle or sluggish or heedless in doing work." कृतिः means "work" or "action." Cf. "जगतां कारकः कृष्णः कृतिर्सुररिपोरियम् ॥"—*Mugdhabodha.* "This is the work of Krishna......" So कृतिः is equivalent to कर्म and one who does not engage himself in work is called नैष्कृतिकः

It is said in stanza fourth of the third chapter of the Gita: "न कर्मणामनारंभान्नैष्कर्म्यं पुरुषोऽश्नुते ॥" Here the word नैष्कर्म्यं is interpreted by all the commentators as कर्मराहित्यं "passivity" or "actionlessness". It is explained as न यत्र कर्म तस्य भावो नैष्कर्म्यं कर्मशून्यत्वं । There the word नैष्कर्म्य signifies the Brahman. Here the word नैष्कृतिकः signifies the agent characterised by the quality of darkness. Hence the word नैष्कृतिकः represents the correct and original reading in the present context. The meaning of this word harmonizes admirably with that of the stanza as a whole, as will be seen from our translation of this stanza.

Thus the reading नैष्कृतिकः is the proper reading here.

Stanza 37. The vulgate has यत्तदग्रे विषमिव in the first foot, and तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् is the latter half of the stanza.

यत् तत् अग्रे means "that which, in the beginning......" The MS. variant is यत्तदात्वे "which during the process of ac-

complishment, that is at the time when the work is being accomplished."

For the meaning of this stanza based on the MS. variant, *vide* translation.

Stanza 38. The vulgate has यत्तदग्रे whereas the MS. variant is यत्तदात्वे. Vide the preceding gloss. यत्तदात्वे means "which (work) at the time when it is being accomplished."

Stanza 44. The vulgate has the reading परिचर्यात्मकं in the third foot whereas the MS. variant is पर्युत्थानात्मकं.

Stanza 46. The vulgate text has येन सर्वमिदं ततं as the second foot whereas the MS. has येन विश्वमिदं ततं. In the third foot the MS. has तमेवार्च्य in the place of the variant तमभ्यर्च्य of the vulgate text. Both the variant readings give the same meaning.

Stanza 47. The current text consists of two hemistichs, viz.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

While interpreting this stanza some commentators have interpreted the word स्वधर्म as "the worship of God," "praying by turning the beads of a rosary" etc. Other commentators* have interpreted it as "duties appropriate for each of the four castes."

The meaning of the current text which consists of two hemistichs is as follows: "The duty of one's caste or stage of life, though it appear full of defects, is more beneficial to one-

* Wherever the commentators of the Gita are mentioned, the reader should bear in mind that the Sanskrit commentators are meant. The vernacular translations of the Gita have not been utilized, except that of Lokamanya Tilak which is widely read on account of the estimation in which the author is held. He has not written his work in Sanskrit, but we have referred to his work in several places. With this reservation, the reader should remember that the commentators spoken of are invariably the original commentators; and the citations, where given only in English, are rendered from the Sanskrit.

self than the duty of another's caste or stage of life, however well it might be performed. Performing the natural duty of one's caste, one does not incur sin."

Here the old recension runs as:

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मोदयादपि ॥ ४७ ॥
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥ ४८ ॥

For the meaning of the above, based on the **चन्द्रघण्टा** commentary, *vide* translation, whence it will appear that the MS. text with the three hemistichs is more suitable here than the vulgate text.

Stanza 51. The vulgate has **सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे** as the first hemistich. Its meaning is: "Listen from me in the manner (**तथा**) in which (**यथा**) a person who has obtained perfection attains the Brahman." Here the use of the relative adverbs **यथा......तथा** is quite unsuitable.

The MS. reading is as follows:

सिद्धिं प्राप्तो यथा ब्रह्म प्राप्नोति तन्निबोध मे ॥ "Listen from me in brief, as to how a person who has obtained perfection attains the Brahman." The above meaning appears quite suitable.

Stanza 55. The current reading of the second **पाद** is **न शोचति न कांक्षति ।** It means, "The person who has become one with the Brahman, becoming peaceful in mind, *neither grieves nor desires.*" It is wellknown that "joy" and "sorrow"; "desire" and "aversion" are the pairs of opposites. But to place "joy" in juxtaposition with "desire" appears patently incompatible. The MS. text gives the original reading: **न शोचति न हृष्यति ।** "*Neither grieves nor exults*". This meaning is the suitable one.

Stanza 56. The current reading of the first hemistich is: **भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।** It means: "By devotion he truly understands of what magnitude—whether of the dimen-

sions of an ant, or an elephant or the universe—and of what nature I am."

The MS. reading runs as:

भक्त्या मामभिजानाति योऽहं यश्चास्मि तत्त्वतः । It means: "The person who beholds all creatures with the eye of equality, attains supreme devotion to me.

योऽहं मनुष्यरूपेण वसुदेवपुत्ररूपेण तव सारथिरूपेण सुखदुःखवशंगत इति प्रतीयमानः तव संमुखं स्थितः सोऽहं तत्त्वतः परमार्थतो वस्तुतोऽद्वयचिन्मयज्योतिरात्मकश्च, योऽहमस्मि कर्ता भोक्ताऽऽनन्दघनश्चिद्रूपो देहेन्द्रियनियामको ब्रह्मरूपो वा कीदृशो भवामि तत्सर्वं मत्स्वरूपं तत्त्वतो मां भक्त्याऽभिजानाति ॥ चन्द्रघण्टा ॥

Here am I, in the human embodiment, as the son of **वसुदेव** experiencing joys and sorrows common to humanity, now standing face to face with you as your charioteer. This is my apparent form. But my real nature which is non-dual, and is compact intelligence, light, agent, enjoyer, compact bliss, sentiency, the controller of this body and the senses—and which is of the nature of the Brahman—is known through supreme devotion."

Thus it will appear that the variant **योऽहं** is preferable to **यावान्**.

Stanza 58. The current reading in the third **पाद** is **उपाश्रित्य** whereas the MS. variant is **समाश्रित्य**. The latter appears preferable.

Stanza 60. The vulgate has **मिथ्यैष व्यवसायस्ते (एषः ते व्यवसायः मिथ्या)** as the third foot. It means: "This your attitude is wrong." The MS. variant is **मिथ्यैवाऽध्यवसायस्ते (ते तव उपर्युक्तः अध्यवसायः मान्यता निश्चयः मिथ्या एव)**. It means: "This your belief is wrong. Your predilection not to slay your kinsmen by engaging in war, because you think egoistically that they are your kinsmen and that by slaying them you will incur sin, is futile."

It will appear that the word **अध्यवसायः** is appropriate here. The particle **एव** found in the MS. emphasizes the futility of the

belief of Arjuna. The MS. variant therefore represents the appropriate and original text.

Stanza 61. The vulgate has the reading अवशोऽपि तत् in the fourth पाद whereas the MS. variant is अवशोऽपि सन्. The MS. variant appears quite appropriate here. The meaning is, "What you do not wish to do, you will do, becoming even helpless though delusion" (अवशः भूत्वा अपि). To interpret as above we have to supply the word भूत्वा. In the MS. text we have the word सन् which yields a meaning similar to भूत्वा and therefore no word need be taken as understood to get the above meaning. For this reason the variant reading सन् of the MS. is superior to तत् of the vulgate.

Stanza 62. The current reading of the second पाद is हृद्देशेऽर्जुन तिष्ठति । The meaning is, "O Arjuna, the Lord stands in the region of the heart of every being.......Seek His shelter." The MS. reading is हृद्येष वसतेऽर्जुन. The meaning will be, "O Arjuna, *the Lord abides here* in the heart of every being....... Seek His shelter."

The Lord abides permanently and therefore the word वसते (abides) is preferable to तिष्ठति. Shri Krishna, placing his hand on the heart of Arjuna, says "This Lord, who abides in the heart of all beings, is not to be sought elsewhere. You need not seek him outside yourself. It is within you, here within your heart." Hence the word एषः (this Lord) is quite appropriate here. The above discussion will show that the MS. variant is superior to that of the vulgate text.

Stanza 64. The current reading of the fourth पाद ls यथेच्छसि...... । It means, "Fully think over all that I have taught you, and then act as you like (यथा इच्छसि)." The MS. variant is यत् इच्छसि. It means, "Do what you wish. Do what you like after considering all my explanations."

यत् of the MS. is preferable to यथा of the vulgate text.

Stanza 69. The current reading of the fourth पाद is मामे-

SHRI BHAGAVAD GITA

(CHAPTER 1-2 AND 3)

REVISED

In the light of a rare and ancient manuscript-with various readings incorporated Herein &

EDITED

With its Commentary

CHANDRAGHANTA

On old ms. in

Sanskrit and English Translation

By

RAJVAIDYA JIVARAM KALIDAS SHASTRI

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॥ ओं तत्सत् ॥

॥ श्री भगवद् गीता ॥

(१-२-३ अध्यायाः)

प्राचीनहस्तलिखितपुस्तकाधारेण

संशोधिता

पाठान्तरैः सहिता

चंद्रघंटा

टीका तस्याआंग्लभाषांतरं

रचयिता

राजवैद्य जीवराम कालिदास शास्त्री

पुस्तकप्रकटनप्राप्तिस्थानं

रसशाला औषधाश्रम,
गोंडल काठीआवाड इंडिया

प्रथमावृत्तिः

२०००

विक्रम संवत् १९९३ आषाढः

ERRATA
OF COMMENTARY
Chandraghanta

(The top of every page of the Commentary is included in line calculations.)

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
१	२०	लक्ष्यमाणं	वक्ष्यमाणं
1	25	what	What
२	१४	अस्मिन्निति	अस्मादिति
,,	२०	पाण्डुसेनायां	पांडवसेनायां
2	28	Sisupal	Shishupal
,,	30	the powerful yudhamanyu the	the yudhamanyu, vikranta the
३	१	अध्याय १	अध्यायः १
,,	९	भिमाभिरक्षितम्	भीमाभिरक्षितम्
,,	१४	अश्वथामा	अश्वत्थामा
,,	१९	इदं च	इदं तु
४	४	संजयन्	संजनयन्
,,	२०	स्थंदने	स्यंदने
4	27	After line 27 to read as under:— so that its sound might reach the opposite army.	
५	१	अध्याय १	अध्यायः १
,,	६	परमेश्वासः	परमेष्वासः
,,	१६	प्रदध्मतु	दध्मुः
5	27	Sikhandin	Shikhandin
६	३ २०	श्लोकानंतरं अर्जुन उवाच इति पठनीयं	
,,	१२	वाक्य	वाक्यं
,,	१६	निरीक्ष्ये द्रक्ष्यामि	निरीक्षे पश्यामि
,,	२०	द्रक्ष्यामि	पश्यामि

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
७	× २५	श्लोकादूर्ध्वं संजय उवाच इति पठनीयं	
७	२०	भूरिश्रवादीन्	भूरिश्रवाः प्रभृतीन्
,,	१६	स्वपाणा	स्वप्राणा-
,,	२४	स्वपुत्रान्	स्वपुत्रा
,,	२६	पितृन्	पितॄन्
८	१४	समुपस्थितान्	समवस्थितान्
8	34	stand & my	stand and my
९	६	न एव मे	न एवेमे
१०	१०	मधर्मा	मधर्मो
,,	१४-१५	सारासारचेतः ज्ञानं	चेतः सारासारज्ञानं
,,	१६	जनितं	जन्यं
10	30	Why should	how can
,,	31	We not know	We ignore
११	९	वणेषु	वर्णेषु
11	24	In line 24 after 'of blood' to read as under:— (Confusion results in the regulations of castes and stages of life.)	
१२	३	नरकेः	नरके
,,	१४	अप्रतीकारं	यदि अप्रतीकारं
,,	,,	प्रतिकारमकुर्वाणं	प्रतीकारमकुर्वाणं
12	17	In line 17 after 'o krishna,' to read as under:— (from learned men and from scriptures)	
,,	21	as for the	as by the
,,	25	without weapon	without a weapon
१३	६	सैन्यदर्शनो	सैन्यदर्शनं
,,	७	वदति	वदति स्म

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
१३	८	निभ्रृ	निभृ
	१४	ठाठुं	ठांठुं
,,	८	इति	" इति
१४	,,	उपविष्टवान्	उपविष्टवान "
,,	१३	रथेापरथे	रथेापस्थे
,,	२१	केाषादि	केाशादि
,,	२२	द्रश्यते	दृश्यते
,,	२८	कष्मलं	कश्मलं
,, 16	21	" Arjuna	Arjuna
19	24	f llowing	following
20	27	has to	had to
21	Line No. 2-3-4 and 5 to be considered as cancelled.		
२४	२	गुरुनहत्वाः हि	गुरूनहत्वा हि
	१४	वृत्तिपूर्वं	वृत्तिपूर्वकं
,, 24	34	we should	we shall
,,	,,	they should	they will
२५	२२	श्वाहं । तत्	श्वाहं । सेाऽहं त्वा त्वां पृच्छामि । अथ प्रश्नार्थमाह
25	24 to 32 lines		

Instead of these five English lines viz. 28, 29, 30, 31, 32 of the page 25th, to read as under:—

—conquer us. (on even if we conquer them by the blessing of Goddess Durga, the favour of Shiva, the weapons granted by Indra and other couses presaging on victory) these very sons of Dhritarashtra, after killing whom we do not desire to live, are standing before us (to fight).

Though we may be learned in the scriptures and ethical codes, it is diffcult to ascertain their dictates in this dilemma. Also, if we go to battle we may be able to kill our elders, but we are not so sure of winning the Kingdom.

पृष्ठांकः	पंक्तिः	अशुद्धिः	शुद्धिः
Page No.	Line	Incorrect	Correct

7 With my (Kshatriya) character submerged by the pain (of the prospective destruction of my race) and the sin (of uprooting the immemorial family usages) with mind bewildered

२६	२	ब्रूहितन्मे	ब्रूहि तन्मे
26	22 and 23	of what is right, I ask you. Tell me with certainty what will be for my welfare. I am your–	of what (to refrain from battle and live by begging, or kill our elders for the sake of the kingdon) is right., I ask you. Tell me with certainty what will be for my welfare (in this world and the next. I had many teachers before, but now there is none but you to guide me in this dilemma) I am your etc.
,,	29	(after killing my kinsmen)	(the status of Indra)
27	30	div ne	divine
,,	31	se f	self
,,	32	ignorant men. (your—	ignorant man (although you are so learned yourself)(your–
28	26	into the jaws	into the inevitable jaws
२९	३	स्तत्रः न	स्तत्र न
,,	६	नराभिपाः	जनाधिपाः

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
,,	१५	सम्बद्धे देहधर्मे	सम्बद्धे तत्र देहधर्मे
,,	२६	मरणादीति	मरणादीनि
३०	१६	गृहीतोऽग्नितत्वो	गृहीतमग्नितत्त्वो
,,	२५	प्रकारेण नागमा	प्रकारेणानागमा
३१	५	स्तत्व	स्तत्त्व
,,	९	पुरुषोऽतमृ	पुरुषोऽमृत
,,	१२	सत	सतो
,,	१७	एव । वा	एव । अथवा
31	31	discrimi nation	discrimination
३२	५	१८	१९
,,	६	यश्चैन	यश्चैनं
,,	७	१९	२०
,,	२२	मन्यते तौ	मन्यते च तौ
,,	२३	द्धंति	हन्ति
३३	,,	विकृति	विकृतिः
,,	,,	प्रकृंति	प्रकृतिः
33	31	eter.ıal,	constant
,,	,,	Self,	man (knowing the truth)
३५	२	घिकार्या	विकार्यो
,,	३	घिदित्वंन	घिदित्वैनं
,,	५	नैनं	नैवं
,,	१७	प्रकारेणैन	प्रकारेणैव
३६	२	भूतानि्	भूतानि
,,	५	मृतस्य च	मृतस्य च जन्म
,,	,,	जन्मोत्पत्ति	जन्मोत्पत्ति

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
३६	७	परिहारार्थं	परिहार्यं
,,	९	जन्मान्तर	जन्मान्तरं
36	27	the dead; therefore	the dead (for the enjoyment of the fruits of their actions therefore etc.
37	14	having put	having set
३८	२०	परिदेवता	परिदेवना
38	30	espe cially	especially
39	27–28	all created beings (relations)	all beings (standing before you as your relations, friends etc.
४०	२२	परावृतं	परावृत्तं
40	32	youw ith	you with
41	23	them, will	them (for your prowess) will etc.
,,	24	of lightly	of lightly (as a coward)
४२	४	तथैत्र शृणु	तथैव इमां शृणु
,,	१८	एव तस्य	एव तस्यास्य
42	22	hear the	hear (and follow) the etc.
,,	23	Yoga.	Yoga (of karma, of efficiency in action)
४३	३	वहुशाखा	बहुशाखा
43	34	the one-pointed	the uni–directional
46	32	Nowt he	Now the
४७	२	कीदशी	कीदृशी
,,	८	सार्थकःश्चेत्	सार्थकश्चेत्
,,	33	Currenti nterpretation	Current interpretation
48	30	this motive is	this intention is

पृष्ठांक: Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
५२	६	मनिथिवजितं	मतिथिवर्जितं
,,	७	यदव्यसायिनां	यदव्यवसायिनां
,,	१६	चेति नव	चेति नैव
,,	३०	सदृश	सदृशं
५५	१०	प्राप्तोति	प्राप्नोति
,,	१८	मन्र्तहृदय	मन्तर्हृदय
,,	२८	महाशाला	महाशालां
56	22	at tributes	attributes
५८	६	तद्रपाः	तद्रूपाः
५९	१२	स्वग	स्वर्ग
६०	५	निषद्ः	निषदि
६२	१०	उपयोगः ऽ न	उपयोगो न
62	19	nunder the	under the
63	16	has on	has no
६४	७	मा स्यात्	मा अस्तु स्यात्
,,	,,	विपादश्च	विषादश्च
८३	१	अध्यायः २	अध्यायः ३
८५	१	अध्यायः २	अध्यायः ३
85	29	dreamingq	dreaming,
८६	५	मशक्तः	मसक्तः
८७	२	ज्याया	ज्यायो
,,	६	पुरावाघ	पुरोवाच
87	22	Most worthy	Most worthy (and attains absolution)
,,	26	not entangled (and attains absolution)	not entangled.
,,	31	i. e.	(i. e.
,,	32	dedicate them	dedicated to
,,	33	bind man	bind man)

पृष्ठांकः Page No.	पंक्तिः Line	अशुद्धिः Incorrect	शुद्धिः Correct
८८	२	प्रसविष्य ध्वमेष	प्रसविष्यध्वमेष
88	27 and 28	11 Five more stanzas embody Brahma's injunction to his creatures. Gratify—	Five more stanzas embody Brahma's injunction to his creatures. 11 Gratify etc.
,,	34	(such as sons,	(as for sons,
१०४	३	विधनं	निधनं

SUPPLIMENTS.

The under-given are the suppliments of the Sanskrit commentary translated incompletely in different pages and places.

After the 28th line in the 1st page to read as under:-

This sacred ground was in the Kuru country, considered holy from Vedic times and recognised by the Gods, Brahmins and great sages as the place for attaining the Brahman.

After the 23rd line in the 2nd page to read as under:-

Duryodhana says this, stretching out his hand and pointing at the army of the Pandavas, which consisted of seven battalions (Akshauhinis).

After the 30th line in the 22nd page to read as under:-

(He remembered his and his brother's promise to slay the Kauravas, and also the fact that withdrawal from battle would destroy all hole of fame, the Kingdom and happiness. On the other hand it would be sinful to kill one's kinsmen. This dilemma caused Arjuna's tears.) 'Disquietude' includes the parched feeling in the mouth, trembling, horripilation, burning sensation in the skin and confusion of mind described in the last chapter.

After the 29th line in the 23rd page to read as under:-

('Unmanly'; saying that the bow Gandiva was slipping off his hand 'Does not befit' as you are a warrior both learned and brave, and blessed by God Shiva. 'Base' because despised by the learned and the brave. 'Weakness of heart' as evinced by his query," How can we be happy, O Krishna, after killing our kith and kin?")

After the 33rd line in the 23rd page to read as under:-

("What you say is true, my dejection is out of palce. But is not the reference of a warrior's duty to one's enemies? If the enemies may be sometimes our relations too, let that be applicable to Duryodhan and others who are our invetetrate foes. How can Bhishma, Drona etc. who are our respectable elders and preceptors, and who have never been inimical to us, deserve death at our hands? Such considerations prompted Arjuna's question.)

After the 32nd line in the 24th page to read as under:-

Our elders and teachers like Bhishma, Drona and others have not taken up an inimical attitude towards us, they are on Duryodhan's side only because duty calls them there. If we refrain from killing them, I know only begging is in store for us, but instead of this being derogatory to us (though Kshatriyas), it will be for the good of our souls in this world and the next because it is consequent on our not killing those whom we should worship.

The Line 34 of the 24th page to be considered as cancelled and in place thereof to read as under:—

for us: (Killing our elders and winning the Kingdom, or not killing them and begging. Though we win the kingdom. Because we do not know) whether we shall conquer them or they will etc.

After the 25th line in the 27th page to read as under:-

" Lord (Master) of the senses " is an attribute of Vishnu, one of whose manifestations is Shri Krishna. The attribute here applied to Arjuna is calculated to call him up from the temporary eclipse of his warrior nature occasioned by the then circumstances.

After the 24th line in the 27th page to read as under;-

The Lord's smile implies thoughts like these: " your grief is out of place-if there were genuine cause for it, I would have fet sad myself. Have you forgotten the insult to Draupadi and other unspeakable horrors wrought by your enemies? You have solemnly promised to kill them in battle, yet are yielding to this weakness.! "

After the 32nd line in the 24th page to read as under:-

They have, to all intents and purposes, been swallowed by Death, so you can't consider *Yourself* to be their killer. Also you know that the self connot be killed, so that the scriptures proclaim that really there is neither birth nor death. Again, those who die on the battlefield go to heaven, so they are not to be grieved for.

After the 29th line in the 29th page to read as under:-

Which are the inherent properties of the body. Considering that the self has no birth, death, etc., a knower of Brahman like you is not swayed by feelings of exultation, grief etc.)

After the 21st line in the 31st page to read as under:-

By 'senses' it is not the physical eyes &c. that are meant—these being but the channels through which the subtle instruments within come in contact with 'the objects of the senses' The word मात्रा refers to those (subtle) senses, motor as well as perceptive. The objects of the perceptive senses are: smell, produced from the element 'earth' of the nose; taste, produced from 'water,' of the tongue; shape or colour, from 'fire,' of the eye; touch, from 'wind' or 'air' of the skin; sound or vibration, from 'ether,' of the ear, The senses in conjunction with the mind give pleasure or pain according as their objects are good or bad. Mental association is the immediate cause of such affections. Get discrimination by knowledge, fix your mind in the Brahman and do not delude yourself into thinking that yourself is overcome with grief.

After the 27th line in the 32nd page to read as under:-

'Imperishable' means unaffected by conditions of space, time etc.

In Line 31 of the 32nd page after 'perishable' to read as under:-

(It is their nature to perish, nobody can be held responsible for their destruction.)

After the 29th line in the 33rd page to read as under:-

It is by the body-connection that the Self appears to be born and to die. So it might be sensible, in one view, to consider 'birth' or association with the body to be unnatural to It, and 'death' or separation therefore to be Its natural condition. In very truth, however, the Self is neither born nor does It die.

After the 32nd line in the 33rd page to read as under:-

'Constant' means devoid of increase and decrease, 'perfect' means incapable of defect and surfeit. To one who knows the truth of the Self, statements like 'This man kills that' and 'that man is killed by this' become meaningless.

After the 29th line in the 34th page to read as under:-

In casting away old clothes nobody grieves but rejoices, so too should one casting off and old or decrepit body as a prelude to assuming a fresh one. And you, putting and end to the worn-out bodies of Bhishma, Drona etc., are rather benefitting those personages than committing a sin in the shape of killing them.

After the 32nd line in the 34th page to read as under:-

As the casting off the body is quite as natural phenomenon like the abandonment of a worn-out garment, the fall of the body does not result in any harm to the Self, which is devoid of form.

The Lines 31, 32, 33, of the 35th page to be considered as cancelled and there to read as under:—

or (Forgetting the truth by excessive affection or by a temporary lapse into matrialism) if you think him to be constantly born and constantly dying (along with the body, as the ignorant think), even then, O mighty one, you should not grieve for him.

The Line 35 of the 35th page to be considered as cancelled and to read as under instead:—

—ing) death is certain for the born, (because the durations of their lives are fixed even at their birth), and birth is certain for—

After the 31st line in the 42nd page to read as under:-

'No possibility of sin' because this Yogin is a knower of Brahman; the sin would be by some ignorant transgression. Also, this Yoga is practised unselfishly. 'saves'...—the meaning is that the effect of even a slight observance will not be destroyed; as a matter of fact, a great effect will occrue from a full observance and a small one from a slight observance, 'of unrighteousness' or it may be of suffering.

॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता ॥

॥ प्रथमोऽध्यायः १ ॥

धृतराष्ट्र उवाच।

धर्मक्षेत्रे कुरुक्षेत्रे सर्वक्षत्रसमागमे ॥
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ॥
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

धृतराष्ट्र उवाच

हे संजय, धर्मक्षेत्रे धर्मप्रधानं क्षेत्रं देवैर्ब्राह्मणै महर्षिभिश्च ब्रह्मप्राप्तिस्थानरूपेण निश्चितं वेदकालादारभ्य धर्मरूपं गण्यमानं कुरुदेशांतर्गतं पवित्रं क्षेत्रं तस्मिन्। कीदृशे कुरुक्षेत्रे सर्वक्षत्रसमागमे युद्धार्थमागतानां सर्वक्षत्रियाणां समागमो यस्मिन् यत्र सर्वक्षत्रिया एकत्रिताः सन्ति एतादृशे कुरुक्षेत्रे मामका दुर्योधनादयो मत्पुत्रा युधिष्ठिरादयः पाण्डवाः पाण्डुपुत्राश्च किं अकुर्वत किं कुर्वंतिस्मेति धृतराष्ट्रस्य प्रश्नः ॥ १ ॥

संजय उवाच

तदा दुर्योधनो राजा व्यूहरूपेण स्थितं पाण्डवानीकं पाण्डवानां सैन्यं दृष्ट्वा आचार्यं द्रोणं उपसंगम्य समीपं गत्वा वचनं लक्ष्यमाणं वाक्यं अब्रवीत् उक्तवान् ॥ २ ॥

SHREE BHAGAVAD GITA

CHAPTER I

Dhritarashtra said,

1 "O Sanjaya, what are my sons (Duryodhana etc.) and the sons of Pandu doing in the holy field of Kurukshetra where all the Kshatriyas have gathered together?"

Sanjaya said,

2 "At that time, King Duryodhana, seeing the army of the Pandavas marshalled in battle array, approached his preceptor (Drona), and said as follows:

पश्य तां पाण्डुपुत्राणामाचार्य महतीं चमूम् ॥
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ॥
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशीराजश्च वीर्यवान् ॥
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥
युधामन्युश्च विक्रांत उत्तमौजाश्च वीर्यवान् ॥
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

हे आचार्य पाण्डुपुत्राणां पाण्डवानां महतीं बहुयोजनपर्यंतं विस्तृतां सप्ताक्षौहिणीरूपां धीमता बुद्धिमता शस्त्रास्त्रकुशलेन तव शिष्येण द्रुपद राजपुत्रेण धृष्टद्युम्नेन व्यूढां व्यूहरचनया ग्रथितां तां (दीर्घीकृतहस्तसंकेतेन वदति) नातिदूरं दृश्यमानां चमूं सेनां पश्य ॥ ३ ॥

अत्र पाण्डवसेनायां शूराः भयरहिताः महेष्वासः इषुः अस्यते अस्मिन्निति इष्वासः धनुः, तच्च महत् अन्यैरप्रधृष्यं तद्विद्यते येषां ते-महान्तः इष्वासाः धनूंषि येषां ते एतादृशाः, युधि-रणसंग्रामे च भीमार्जुनसमानाः युयुधानः-सात्यकिः, विराटः, महारथः द्रुपदः, धृष्टकेतुः, चेकितानः, वीर्यवान् काशि राजः, पुरुजित्, कुंतिभोजः, नरपुंगवः मनुष्येषु उत्तमः शैब्यः, युधामन्युः, विक्रान्तः, वीर्यवान् उत्तमौजाः, सौभद्रः सुभद्रापुत्रः अभिमन्युः, द्रौपदेयाः प्रतिविंध्यादयः द्रौपदीपुत्राः एते सर्वे पाण्डुसेनायां महारथाः सन्ति ॥ ४-५-६ ॥

3 O preceptor, behold yonder army of the Pandavas marshalled in battle array by your wise disciple (Dhrishtadyumna) the son of Drupada.

4–5–6 In this (army of the Pandavas), there are heroes, great archers like unto Bhima and Arjuna, valiant in battle. Yuyudhana (i.e. Satyaki, a Yadava), Virata (the King of the Matsya country), Drupada, Dhrishtaketu (the son of Sisupala), Chekitana (a Yadava king), the valiant King of Kashi, Purujit, Kuntibhoja, Saibya the best among men, the powerful Yudhamanyu, the mighty Uttamaujas, the son of Subhadra (i.e. Abhimanyu), and the sons of Draupadi (Prativindhya, Sutasoma, Shrutakirti, Shatanika and Shrutasena) all these are great heroes.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ॥
नायकान्मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥
भवान्भीष्मश्च कर्णश्च कृपः शल्यो जयद्रथः ॥
अश्वत्थामा विकर्णश्च सौमदत्तिश्च वीर्यवान् ॥ ८ ॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ॥
नानाशस्त्रप्रहरणा नानायुद्धविशारदाः ॥ ९ ॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ॥
पर्याप्तं त्विदमेतेषां बलं भिमाभिरक्षितम् ॥ १० ॥

हे द्विजोत्तम, आचार्य, अस्माकं अस्मत्सेनायां ये विशिष्टाः अग्रण्यः सन्ति, मम सैन्यस्य तान् नायकान्-निबोध ते तव संज्ञार्थं सम्यग् ज्ञानार्थं तान् नायकान् ब्रवीमि-वर्णयामि कथयामि ॥ ७ ॥

भवान्-द्रोणाचार्यः, भीष्मः, कर्णः कृपः कृपाचार्यः, शल्यः, जयद्रथः, अश्वथामा, विकर्णः, वीर्यवान पराक्रमी सौमदत्तिः-सोमदत्तस्य पुत्रो भूरिश्रवाः अन्ये च बहवः बहुतराः शूराश्च मदर्थे मम प्रियचिकीर्षया कार्यसिद्ध्यर्थं त्यक्तजीविताः जीवितं त्यक्तुं कृतनिश्चयाः नानाशस्त्रप्रहरणाः विविधशस्त्र-प्रहारकुशला नानायुद्धविशारदाः विविधयुद्धकुशलाः सर्वे सन्ति ॥ ८-९ ॥

तत् सर्वं अपर्याप्तं अपरिमितं विशालं पाण्डवसैन्यतोऽधिकं अस्माकं बलं सैन्यं भीष्मेण अभितः सर्वदिग्भ्यो रक्षितं सुरक्षितं विद्यते । इदं च एतेषां पाण्डवानां पर्याप्तं अस्मदपेक्षया अल्पं बलं सैन्यं भीमेन अभितो रक्षितमस्ति ॥ १० ॥

7–8 O best among the twice-born, know the principal commandants of my army, whom I enumerate for your information : viz. yourself, Bhishma, Karna, Kripa, Salya, Jayadratha, Asvatthaman, Vikarna and the mighty son of Somadatta (i. e. Bhurisravas).

9 And besides these, there are many other heroes, ready to abandon their lives for my sake, skilled in wielding various missiles and skillful in various modes of fighting.

10 Bhishma protects our army which is innumerable, while Bhima protects the army of the Pandavas which is limited in numerical strength.

अयनेषु तु सर्वेषु यथाभागमवस्थिताः ॥
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥
तस्य संजयन्हर्षं कुरुवृद्धः पितामहः ॥
सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥ १२ ॥
ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ॥
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ॥
माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥ १४ ॥
पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ॥

तु अतःपरं तु सर्वेषु अयनेषु व्यूहेनावस्थितसैन्यस्य भिन्नभिन्नद्वारेषु यथाभागं अवस्थिताः स्वे स्वे निर्णीते स्थाने स्थिताः सर्वे एव हि अवश्यं भवंतः भीष्मं सेनापतिं एव अभितः सर्वतो रक्षन्तु ॥ ११ ॥

तस्य दुर्योधनस्य हर्षं संजनयन् उत्पादयन् कुरुवृद्धः कुरुकुल संभवेषु सर्वेषु वृद्धः प्रतापवान् पितामहो भीष्मः सिंहनादं विनद्य कृत्वा उच्चैः परसैन्ये श्रूयमाणं शंखं दध्मौ वादितवान् ॥ १२ ॥

ततः भीष्मशंखवादनानंतरं शंखाः भेर्यः पणवाः आनकाः गोमुखाः सहसा एव तत्क्षणमेव अभ्यहन्यन्त वादिताश्चासन् स शब्दः शंखादिवादित्र शब्दस्तुमुलो महान् अभवत् आसीत् ॥ १३ ॥

ततस्तदनंतरं श्वेतैश्चतुर्भिर्हयैरश्वैर्युक्ते संयोजिते महति विशाले स्यन्दने रथे स्थितौ आसीनौ श्रीकृष्णः अर्जुनश्च दिव्यौ शंखौ प्रदध्मतुः वादयांचक्रतुः ॥१४॥

11 Let all of you, standing in your respective positions, at all the entrances of the battle array, defend Bhishma.

12 To cheer his (Duryodhana's) spirits, the mighty Bhishma, eldest among the Kuru race, sending forth aloud a roaring sound, blew his conch.

13 Thereafter, conches, kettle-drums and various other warlike instruments were sounded, all at once, creating (a great) tumultuous sound (pervading the skies).

14 Then seated on a great chariot, yoked to white horses, Krishna and Arjuna blew their marvellous conches.

पौंड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥ १५ ॥
अनन्तविजयं राजा कुंतीपुत्रो युधिष्ठिरः ॥
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
काश्यश्च परमेश्वासः शिखण्डी च महारथः ॥
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
पांचालश्च महेष्वासो द्रौपदेयाश्च पंच च ॥
सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक् पृथक् ॥ १८ ॥
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ॥
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १९ ॥

श्रीकृष्णः पांचजन्यनामानं शंखं, अर्जुनः देवदत्तं, भीमकर्मा भयंकर-कर्मकर्ता वृकोदरः भीमः पौंड्रनामानं महाशंखं, कुन्तीपुत्रो युधिष्ठिरो राजा अनंतविजयशंखं, नकुलः सुघोषं, सहदेवो मणिपुष्पकं, परमधनुर्धारी काश्यः, महारथः शिखंडी, धृष्टद्युम्नः, विराटः, अपराजितः सात्यकिः, महेष्वासः पांचालः पंच च द्रौपदेयाः द्रुपदीपुत्राः, महाबाहुः सौभद्रः अभिमन्युः ते सर्वे अन्ये च पृथक् पृथक् स्वं स्वं शंखं प्रदध्मुः वादयांचक्रुः॥ १५-१६-१७-१८॥

स तुमुलो महान् घोषः शब्दः नभः आकाशं पृथिवीं च अभ्यनुनादयन् अभि सर्वतः सर्वत्र प्रतिध्वनिभिः आपूरयन् सन् धार्तराष्ट्राणां तव पुत्राणां हृदयानि व्यदारयत् विदारितवान् ॥ १९ ॥

15 Krishna blew the conch Panchajanya, Arjuna blew the conch Devadatta and Bhima of dreadful deeds blew the mighty conch Paundra.

16 King Yudhishthira, the son of Kunti, blew the conch Anantavijaya while Nakula and Sahadeva blew Sughosha and Manipushpaka (respectively).

17–18 The King of Kashi, the great archer, Sikhandin the great hero, Dhrishtadyumna, Virata, Satyaki the invincible, Drupada, the great archer, the five sons of Drupadi and the powerful son of Subhadra (i.e. Abhimanyu) blew their conches severally.

19 That sound rent asunder the hearts of the sons of Dhritarashtra, and tumultuously resounded in the sky and the earth.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ॥
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ २० ॥
उभयोः सेनयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ॥
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥
योत्स्यमानानवेक्षेहं य एतेऽत्र समागताः ॥
धृतराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

अथ धृतराष्ट्रपुत्रान् युद्धोद्युक्तान् धृतराष्ट्रपक्षे स्थितान् व्यवस्थितान् व्यूहरचनया युद्धनियमेन स्थितान् दृष्ट्वा शस्त्रसंपाते च प्रवृत्ते सति कपिध्वजः पांडवोऽर्जुनः धनुः गांडीवं उद्यम्य सज्जीकृत्य हे धृतराष्ट्र, तदा तदवसरे श्रीकृष्णं इदं वक्ष्यमाणं वाक्य आह ॥ २० ॥

अर्जुन उवाच

हे कृष्ण उभयोः सेनयोर्मध्ये मध्यस्थले मे रथं स्थापय स्थिरीकुरु यावत् मध्ये रथस्थापनेन अवस्थितान् युद्धाय स्थिरीभूतान् योद्धुकामान् एतान् सर्वानहं निरीक्ष्ये द्रक्ष्यामि। अस्मिन् रणसमुद्यमे रणसंग्रामप्रमहासमारोहे कैर्मया सह योद्धव्यं अस्ति के मया सह योद्धुमागता मया च कैः सह योद्धव्यमस्ति दुर्बुद्धेर्विपरीतमतेर्धृतराष्ट्रस्यान्धस्य महाराजस्य प्रियचिकीर्षवः प्रियं कर्तुमुत्सुकाः ये चात्र युद्ध आगता अस्मिन् रणे संप्राप्ताः तान् योत्स्यमानान् युद्धकांक्षिणोऽहमवेक्षे द्रक्ष्यामि तथा उभयोः सेनयोर्मध्ये रथं स्थिरीकुरु ॥ २१-२२-२३ ॥

20-21-22 Now when, O King Dhritarashtra, the missiles began to be discharged, Arjuna, seeing the sons of Dhritarashtra standing in battle order, lifted his bow, and said to Shree Krishna as follows, "Oh Krishna, place my chariot in the middle of the two armies, so that I can see those desirous of war, standing in their order, and can know who are to fight with me in the great engagement of this battle;

23 That I may observe these, who have gathered here, and who are ready to fight, desirous of pleasing in battle the evil-minded Dhritarashtra."

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ॥
उभयोः सेनयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ॥
उवाच पार्थ पश्यैतान्समवेतान् कुरूनिति ॥ २५ ॥
तत्राऽपश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ॥
आचार्यान्मातुलान्भ्रातॄन्पुत्रान् पौत्रान् सखींस्तथा ॥
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥ २६ ॥

संजय उवाच

हे धृतराष्ट्र, एवमर्जुनेनोक्तः श्रीकृष्णः उभयोः सेनयोर्मध्ये भीष्मस्य द्रोणस्य च प्रमुखतः सम्मुखं सर्वेषां च महीक्षितां राज्ञां सम्मुखं दिव्यमुत्तमं रथं स्थापयित्वा स्थिरीकृत्य, हे अर्जुन एतान् संमुखे स्थितान् समवेतान् योद्धुं संमिलितान् कुरून् कुरुवंशजान् कुरुवंशजपक्षे गतान् पश्य इति उवाच । गुडाकेशेन गुडाकाया ईशः गुडाकेशस्तेन जितनिद्रेण । हृषीकाणां इंद्रियाणां ईशः जितेन्द्रियः जितहर्षशोकभयक्रोधमोहमदमात्सर्यः। महीक्षितां मह्याः अर्थे भूम्यर्थे क्षीयंते नश्यन्ति पृथ्वीप्राप्त्यर्थं स्वप्राणा न्नाशयन्ति ते महीक्षितः भूपतयस्तेषां महीक्षितां । पृथायाः कुंत्याः पुत्रः पार्थः तत्संबोधने ॥ २४-२५ ॥

रथस्योच्चभूमौ उत्थितोऽअर्जुनस्तत्र स्थितान् युद्धे परसैन्ये समुपस्थितान् पितॄन् भूरिश्रवादीन् पितृवंशजान् पितामहान् पितामहः भीष्मः तत्समानानन्यान् स्वपितामहतुल्यायुष्कान् वृद्धान्, आचार्यान् द्रोणादीन्, मातुलान् शल्यादीन्, भ्रातॄन् धृतराष्ट्रपुत्रादीन् स्वसैन्ये भीमादीन्, पुत्रान् अभिमन्युलक्ष्मणादीन् स्वपुत्रान् स्वपुत्रतुल्यान्, परसैन्ये स्वपुत्रतुल्यवयस्कान् अल्पवयस्कान्, पौत्रान् स्वपुत्रात्मजान् परसैन्ये स्वपौत्रतुल्यवयस्कान् लक्ष्मणपुत्रादीन् स्वतोऽल्पवयस्कधृतराष्ट्रपुत्रात्मजानन्यांश्च स्वपौत्रतुल्यशिशुवयसः शूरान्,सखीन् अश्वत्थामादीन् मित्ररूपान् श्वशुरान् पत्नीपितॄन्, सुहृदः स्नेहिनः उभयोः सेनयोः

24-25 Krishna, being thus addressed by Arjuna, placed the great chariot in the middle of the two armies in front of all the kings headed by Bhishma and Drona, and said, "O Arjuna, look at these Kurus that have gathered together."

26-27 There even in both the armies Arjuna, (standing in his chariot,) saw relatives of the status of father, grandfather, preceptors, maternal uncles, brothers,

तान्समीक्ष्य स कौंतेयः सर्वान्बन्धूनवस्थितान् ॥
कृपया परयाऽऽविष्टः सीदमानोऽब्रवीदिदम् ॥ २७ ॥
अर्जुन उवाच।
दृष्ट्वेमान्स्वजनान्कृष्ण युयुत्सून्समवस्थितान् ॥
सीदन्ति सर्वगात्राणि मुखं च परिशुष्यति ॥ २८ ॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥
गांडीवं स्रंसते हस्तात्त्वक् चैव परिदह्यते ॥ २९ ॥
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥
निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

स्वसेनायां परसेनायां च एतान् सर्वान् संबन्धिनः समीक्ष्य सम्यक् निरीक्ष्य परया तीव्रया कृपया दययाऽऽविष्टः दयानिभृतांतःकरणो भूत्वा सीदमानः परं दुःखमनुभवन् इदं अब्रवीत् ॥ २६–२७ ॥

अर्जुन उवाच

हे कृष्ण इमान् संमुखस्थितान् युयुत्सून् युद्धायोद्यतान् समुपस्थितान् संमिलितान् स्वजनान् दृष्ट्वा मम सर्वगात्राणि सर्वशरीरावयवाः ममांगानि शिरोहृत्पादहस्तादयः सीदंति व्यथंते, मुखं च परितः संपूर्णतया शुष्यति मुखेऽमृतं नश्यति मे शरीरे वेपथुः कंपः रोमहर्षः रोमांचश्च जायते, हस्तात् गांडीवं धनुः स्रंसते निःसरतीव त्वक् शरीरस्य बाह्यत्वचा च परिदह्यते संपूर्णतया ज्वलति, अत्र अवस्थातुं शरीरं स्थिरीकर्तुं च न शक्नोमि च मे मनः भ्रमति इव भाति चित्तभ्रमो भवति। हे कृष्ण निमित्तानि शकुनानि विपरीतानि अपशकुनानि च पश्यामि। स्वबांधवान् आहवे रणे हत्वा श्रेयः

sons, grandsons, companions, fathers-in-law and friends. Seeing all these relatives standing in their order, Arjuna was filled with supreme compassion, and sinking into despondency, said this:—

Arjuna said,

28 Seeing, O Krishna, these relatives, desirous of battle, standing in their order, all my limbs become languid and my mouth becomes dried up.

29 Tremor and horripilation are produced in my body. My bow Gandiva slips down from the hand and the skin all over my body feels a burning sensation.

30 I am not able to stand & my mind is in a whirl as it were; and, O Krishna, I see unfavourable omens.

न च श्रेयोऽनुपश्यामि हत्वाऽऽहवे स्वबान्धवान् ॥
न कांक्षे विजयं कृष्ण न राज्यं न सुखानि च ॥ ३१ ॥
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥
येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ॥ ३२ ॥
त एवमे स्थिता योद्धुं प्राणांस्त्यक्त्वा सुदुस्त्यजान् ॥
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥ ३४ ॥
अपि त्रैलोक्यराज्यस्य हेतोः किमु महीकृते ॥
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ॥ ३५ ॥

कल्याणं न अनुपश्यामि हे कृष्ण अहं विजयं न कांक्षे, राज्यं न कांक्षे, सुखानि च न कांक्षे नेच्छामि ॥ २८-२९-३०-३१ ॥

हे कृष्ण एतान् हत्वा नः अस्माकं राज्येन किं, भोगैः किं, जीवितेन किं? किं फलं? न किमपि। येषामर्थे नः अस्माभिः राज्यं कांक्षितं, भोगाः कांक्षिताः, सुखानि च कांक्षितानि ते एव इमे आचार्याः पितरः पुत्राः पितामहाः मातुलाः श्वशुराः पौत्राः श्याला अन्ये च संबन्धिनः सर्वे सुदुस्त्यजान् प्राणान् त्यक्त्वा योद्धुं समुपस्थिताः अर्थात् मृतप्राया इमे सर्वे मां घ्नतोऽपि हिंसतोऽपि एतान् हे कृष्ण त्रैलोक्यराज्यप्राप्तिहेतोरपि हन्तुं नेच्छामि तर्हि महीकृते किमु इहलोकराज्यप्राप्तये तु एतान् कथं हन्यां। धृतराष्ट्रपुत्रपौत्रादींस्तत्पक्षस्थान हत्वा नः अस्माकं राज्ये भोगेषु सुखेषु च का प्रीतिः स्यात् न कापि ॥ ३२-३३-३४-३५ ॥

31 I cannot believe I can secure my welfare by killing my relatives in battle. O Krishna, I do not wish for victory, nor for kingdom nor even for happiness.

32-35 Of what use, O Krishna, are kingdom, enjoyments and life to us? Those very persons for whom we desire kingdom, enjoyments and happiness, are standing to fight with me, risking life which is very difficult to part with, viz. preceptor and relatives to be respected as father, son and grandfather, maternal uncles, fathers-in-law, grandsons, brothers-in-law and kinsmen. Though they should kill me, O Krishna, I do not wish to kill them even for the sake of lordship over the three worlds, much less for that of the earth. What pleasure can we derive, O Krishna, by killing the sons of Dhritarashtra?

पापमेवाऽऽश्रयेदस्मान्हत्वैतानाततायिनः ॥
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ॥
स्वजनान्हि कथं हत्वा सुखिनः स्याम माधव ॥ ३६ ॥
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ॥
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ॥
कुलक्षयकृतं दोषं संपश्यद्भिर्जनार्दन ॥ ३८ ॥
कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ॥
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ३९ ॥

आततायिनोप्येतान् हत्वा अस्मान् पापमेव आश्रयेत् वयं पापभागिन एव भवेम तस्मात् कारणात् वयं स्वबान्धवान् धृतराष्ट्रपुत्रपौत्रादीन् संमुखस्थान् हन्तुं नार्हा न योग्याः। स्वजनान् हत्वा हे कृष्ण वयं कथं सुखिनः स्याम भवेम ॥ ३६ ॥

हे कृष्ण यद्यपि लोभेन राज्यप्राप्तितृष्णया उपहतं नष्टं सारासार-चेतः ज्ञानं बुद्धिर्येषां ते एते दुर्योधनादयः कुलक्षयजन्यं दोषं पापं मित्राणां द्रोहे विश्वासघातजनितं यत्पातकं पापं तत्सर्वं न पश्यन्ति तथापि कुलक्षयजनितं दोषं सम्यक् शास्त्रदृष्ट्या पश्यद्भिः जानद्भिः शास्त्रज्ञैरस्माभिः अस्मात् पापात् कुलक्षयरूपपापकर्मणः निवर्तितुं कथं न ज्ञेयं विचारणीयं ? ॥ ३७-३८ ॥

कुलक्षये जाते सति सनातनाः वंशपरंपराप्राप्ताः कुलधर्माः कुलाचाराः प्रणश्यन्ति नष्टा भवन्ति। कुलधर्मेषु नष्टेषु कृत्स्नं कुलं उत अवश्यं अधर्मः अभिभवति, कुलपुरुषेषु नष्टेषु सत्सु अवशिष्टेषु स्त्रीबालकादिषु अधर्मः व्याप्नोति। अधर्माभिभवात् स्त्रीबालकादिषु अधर्माभिभूतेषु सत्सु

36 We might incur nothing but sin by killing all these ready for fight, therefore it is not proper for us to slay the sons of Dhritarashtra, our own kindred. O Krishna, how can we be happy by killing our kinsmen?

37–38 Although these Kauravas, whose minds are smitten with the greed of kingdom, are not able to see the evil resulting from the destruction of the family and the sin of inflicting injury upon friends, why should we not know that we must abstain from this sin, knowing very well as we do, O Krishna, the evil consequent upon the destruction of the family?

39–40 On the destruction of the family, the sacred duties coming down from times immemorial, like Agnihotra, Homa, sacrifice, offering libations to the Manes etc. disappear. On the extinction of sacred duties

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ॥
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४० ॥
संकरो नरकायैव कुलघ्नानां कुलस्य च ॥
पतन्ति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥ ४१ ॥
दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ॥
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥

हे कृष्ण कुलस्त्रियः प्रकर्षेण अतिशयेन दुष्यन्ति भ्रष्टा व्यभिचारिण्यो भवन्ति। स्त्रीषु दुष्टासु हे कृष्ण वर्णसंकरप्रजा उत्पद्यन्ते वणषु संकरता जायते वर्णाश्रमधर्मा नष्टा भवन्ति। वर्णसंकरः कुलघ्नानां कुलपूरुषहन्तृणां कुलस्य वंशस्य कुलोत्पन्नानां पुरुषाणां च नरकाय एव नरकपातनायैव कारणरूपो भवति वर्णसंकरप्रजया कुलहन्तारः कुलं, कुले जाताः सर्वे नरकगामिनो भवन्ति। ततः एषां कुलघ्नानां वर्णसंकराणां च पितरः लुप्तपिण्डोदकक्रियाः लुप्ता नष्टा पिण्डदानोदकदानरूपाः श्राद्धादिक्रिया येषां ते सन्तः उच्चलोकादधः पतन्ति नरके वा पतन्ति ॥ ३९-४०-४१ ॥

कुलघ्नानां- कुलपुरुषहन्तृणां स्वार्थलोभवशंगता ये कुलपुरुषान् घ्नंन्ति तेषां एतैरुपर्युक्तैर्वर्णसंकरकारकैर्दोषैः शाश्वता वंशपरंपराप्राप्ता जातिधर्माः वर्णाश्रमधर्माः कुलधर्माः कुल-गोत्रपरंपरया सेव्यमाना धर्मा उत्साद्यंते लुप्यन्ते ॥ ४२ ॥

unrighteousness spreads over the whole family. On the spread of unrighteousness, O Krishna, the noble women of the family become sinful and when women become sinful, O Krishna, there results confusion of castes through the commixture of blood.

41 This confusion of castes leads the family and its destroyers to hell. Their Manes fall into hell, in the absence of rites like the offering of rice-balls and libations to the Manes.

42 As a result of these evils, bringing about confusion of castes by the destroyers of the family, the sacred duties of the race and the family, coming down from times immemorial, are annihilated.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ॥
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४३ ॥

अहो बत महत् पापं कर्तुं व्यवसिता वयम् ॥
यद्राज्यसुखलोभेन स्वजनान्हन्तुमुद्यताः ॥ ४४ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ॥
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४५ ॥

हे कृष्ण उत्सन्नकुलधर्माणां नष्टवंशपरंपराप्राप्तधर्माणां मनुष्याणां नियतं अवश्यमेव सततं बहुकालपर्यंतं नरके वासः भवतीति विदुषां सकाशाच्छास्त्रतश्चानुशुश्रुम वयं श्रुतवन्तः ॥ ४३ ॥

अहो बत महादुःखमिदं यत् वयं महत् पापं कर्तुं व्यवसिता उद्युक्ताः सज्जाः यत् कुतः? राज्यसुखप्राप्तिलोभेन स्वजनान् स्वबान्धवादीन् हन्तुमुद्यताः स्म ॥ ४४ ॥

अप्रतीकारं स्वप्राणरक्षणाय स्वभ्रातृपक्षप्राणरक्षणाय प्रतिकारमकुर्वाणं अशस्त्रं त्यक्तशस्त्रास्त्रं मां शस्त्रपाणयः शस्त्रहस्ता धार्तराष्ट्राः धृतराष्ट्रपुत्रा दुर्योधनादयस्तत्पक्षीयाश्च रणे हन्युश्चेत् तन्मे मम क्षेमतरं अतिशयकल्याणरूपं भवेत् स्यात् ॥ ४५ ॥

43 And we have heard, O Krishna, that the men whose sacred family duties are extinct, have undoubtedly to abide in hell.

44 O, we are on the point of committing a great sin, in as much as for the greed of kingdom and happiness we are ready to kill our own kinsmen.

45 It would be better for me if the sons of Dhritarashtra with weapons in their arms, should kill me, who would be without weapon and offering no opposition.

संजय उवाच।

एवमुक्त्वाऽर्जुनः संख्ये शोकसंविग्नमानसः ॥
उत्सृज्य सशरं चापं रथोपस्थ उपाविशत् ॥४६॥

इति श्री भगवद्गीतायां श्रीकृष्णार्जुनसंवादे
सैन्यदर्शनो नाम प्रथमोध्यायः ॥१॥

संजयो वदति—एवं संख्ये युद्धभूमौ अर्जुनः श्रीकृष्णमुक्त्वा शोकसंविग्नमानसः शोकेन निभृतांतःकरणः सन् सशरं बाणयुक्तं सज्जीकृतबाणं चापं धनुः उत्सृज्य भूमौ प्रक्षिप्य, रथोपस्थे रथस्य उपस्थे लोहनिर्मिते गुह्यभागे रथिनो रक्षणार्थं विश्रान्त्यर्थमौषधोपचाराद्यर्थं च निर्मिते अग्रतोऽश्वचालकसारथिस्थानं ततो रथिस्थानं ततः पृष्ठरक्षक-पृष्ठस्थितसारथिस्थानानि ततो रथस्य अंतिमभागान्तिके पृष्ठस्थाने रथस्य उपस्थसंज्ञकं कुट्टिमरूपं तस्मिन्। यथा च सामान्य रथस्य शकटस्य च पृष्ठनिर्मितोऽतिमो भाग उपस्थ इति शिल्पिनो वदन्ति लौकिके 'ठाठुं' इति स एवोपस्थः। स्थापितसहस्रसंख्याकशरे अनेकरक्षकादिमनुष्यसंकुले विविधसंभारसंभृते महति स्यन्दने विद्ध-व्यथित-पतित-योधरक्षणक्षमो रथपृष्ठभागे निर्मितः कुट्टिमरूपो भाग एव परं न च स रथोपस्थसंज्ञको योधस्य युद्धस्थानं युद्धासनं वा। न वा रथोपस्थशब्देन रथस्य यः कोप्यनामरूपो वा प्रदेशो बुद्ध्यते। विशिष्टभाग-प्रदेश-स्थानबोधक एव रथोपस्थशब्दः स च पश्चाद्भागरचितो रथिसारथिरक्षणक्षमः वज्रकुट्टिमरूप एव। रथोपस्थे स्थित्वापि तद्रक्षणाधारेणापि क्वचित् क्वचिद्योधा युद्धं चक्रुः। अत्र रथोपस्थे विश्रांतिस्थाने कुट्टिमे अर्जुनो व्यग्रो भूत्वा उपाविशत् उपविवेश।

"रथोपस्थे" अस्यार्थः सर्वैरेव टीकाकारैः कीदृशोऽनुचितः सम्बन्धहीनो महाभारते बहुषु स्थानेषु कृततत्प्रयोगविरुद्धः कृत इति बोधायालं विवरणमधस्तनं।

श्री शंकराचार्यैर्नीलकंठेन श्री सदानंदेन च नायं शब्दः स्पृष्टः।

श्री आनंदगिरिः—संख्ये युद्धमध्ये शरेण सहितं गांडीवं त्यक्त्वा न योत्स्येहं इति ब्रुवन् मध्ये रथस्य संन्यासमेव श्रेयस्करं मत्वा उपरि उपविष्टवान्।

युद्धमध्ये गांडीवं त्यक्तं अस्य कोर्थः? युद्धमध्येऽस्यार्थः किं युद्धभूमौ पृथिव्यां अर्जुनेन गांडीवं प्रक्षिप्तं? वस्तुतो रथभूमौ रथपृष्ठे रथ्यासनसमीप एव गांडीवं प्रक्षिप्तमर्जुनेन न चैतट्टीकाकारमतानुसारं युद्धमध्ये युद्धभूमौ अन्यत्र कुत्रापि वा।

न योत्स्येऽहं इति ब्रुवन् रथस्य मध्ये कस्य संन्यासमेव श्रेयस्करमित्यर्जुनेन निश्चितं? किं गांडीवस्य? तच्चेत् त्यक्त्वा इत्यत्रैव गांडीवस्य त्यागो निर्दिष्टः पुनः कस्य संन्यासमेव श्रेयस्करं मन्यते टीकाकारः?।

संन्यासशब्देन चतुर्थाश्रमं संन्यासं श्रेयस्करं मत्वा उपविष्टवानयमाशयष्टीकाकृतश्चेत् तदप्ययुक्तं यतः स्वजनानां हननेऽर्जुनस्य वैराग्यं न संसारे गृहस्थाश्रमोचितसुखवैभवोपभोगेषु वा विना युद्धं तत्सर्वं लभ्येत चेदपेक्षितमेवेति तदा तच्चित्तावस्था। वनवासस्थितावप्यर्जुनेन भिन्नभिन्नदेशीयकन्योद्वाहे तत्सुखोपभोगे च नौदासीन्यं प्रकटितं स्वाचरणे वा। स्वजनहननपरावर्तनेनार्जुनस्य संसारत्यागवृत्त्याः संन्यासग्रहणोद्युक्तताया वा कल्पना न स्थाने।

इति मत्वा च तदुपरि उपविष्टवान् कस्य उपरि? रथस्य चेत् प्रथममर्जुनः क्वासीत् पृथिव्यां स्थित आसीत् किं? यदि रथे एव स्थितश्चेत् पुनः कस्य उपरि उपविष्टः? "उपरि" अयमर्थ उपस्थस्य कथं भवति? अर्थात् श्री-आनन्दगिरिणा न किमपि सुविचार्यात्रास्य विवरणमकारि।

श्रीधरस्वामी—रथोपस्थे रथस्य उपरि उपाविशत्।

तत्वप्रकाशिका—रथोपस्थे रथस्य उपरि उपवेशनस्थाने।

मधुसूदनी—रथोपस्थे रथस्य उपरि उपविवेश पूर्वं युद्धार्थं अवलोकनार्थं चोत्थितः सन्।

शंकरानंदी—रथोपस्थे रथस्य उपरि उपाविशत् उपविष्टवान्।

प्रायः सर्वेषामेवैषां मते रथोपस्थे शब्दस्यार्थो रथस्य उपरीति। रथस्य उपरि उपविष्टः इति वक्तुं रथे उपाविशदिति प्रयोग एव साधुः रथे इत्युक्त्या रथोपरि इत्येवार्थो भवति, उपरि कथनार्थं उपस्थे इति शब्दप्रयोगो नार्हो नावश्यकश्च। अपरं च 'उपस्थ' शब्दस्य 'उपरि' अर्थः कथं केन प्रकारेण भवति? व्याकरणकाव्यकोषादिषु न कुत्राप्युपरि-अर्थायोपस्थशब्दप्रयोगो दृश्यते। महाभारते युद्धप्रसंगेषु अनेकेषु स्थानेषु रथोपस्थशब्दप्रयोगेषु विद्यमानेषु सत्स्वपि कथं सर्वे एव टीकाकारा मुग्धाश्चा-श्चेत्याश्चर्यं परमेतत्तु सुनिश्चितं यत्सर्वैरेवास्यार्थोऽसत्योऽननुबंधः प्रसंगानर्हो महाभारतकारमतविरुद्ध एव कृत इति निम्ननिर्दिष्टानि महाभारतप्रमाणान्येवात्र प्रमाणम्।

महाभारते भीष्मपर्वणि

१ निषसाद रथोपस्थे कश्मलं चाविशन्महत्॥ तं विसंज्ञं विमनसं त्वरमाणस्तु सारथिः॥ अपोवाह न संभ्रान्तः सर्वलोकस्य पश्यतः॥ अ. ४७, श्लो. ६०

२ तत्राकरोद्रथोपस्थान् शून्यान् शांतनवो बहून्॥ अ. ४८, श्लो. ६

३ स गाढविद्धो व्यथितो भीमसेनेन संयुगे॥
निषसाद रथोपस्थे राजन्दुर्योधनस्तदा॥ अ. ७९, श्लो. १९

४ स गाढविद्धो व्यथितो रथोपस्थे महारथः॥
निषसाद महाराज कश्मलं च जगाम ह॥ अ. ८३, श्लो. ५३

५ जत्रुदेशे समासाद्य विकर्णं समताडयत् ॥
न्यषीदत् स्वरथोपस्थे शोणितेन परिप्लुतः ॥ अ. ९२, श्लो. ३६

६ स गाढविद्धो व्यथितो वयोवृद्धश्च भारत ॥
प्रणष्टसंज्ञः सहसा रथोपस्थ उपाविशत् ॥ अ. ९४, श्लो १९

७ स गाढविद्धो व्यथितो रथोपस्थ उपविशत् अ. ९४, श्लो. ३६
स गाढविद्धो व्यथितो रथोपस्थ उपाविशत् अ. ९४, श्लो ७६

तथा च महाभारते द्रोणपर्वणि

८ शल्यो राजन् रथोपस्थे निषसाद मुमोह च ॥ पताका कांचनी स्रग्वी ध्वजे कर्णस्य संयुगे ॥ नृत्यतीव रथोपस्थे श्वसनेन समीरिता अ. १०६, श्लो १४

९ स गाढविद्धो व्यथितो रथोपस्थ उपाविशत् ॥
विसृज्य सशरं चापं मूर्च्छ-याऽभिपरिप्लुतः ॥ अ. ११४, श्लो. ९५

१० अपोवाह रणाद्यन्ता त्वरमाणो महारथम् ॥
सादितं तु रथोपस्थे दृष्ट्वा पार्थाः शिखंडिनम् ॥ अ. ११४-९७

११ मुमोह सारथिस्तस्य रथशक्त्या समाहतः ॥
स रथोपस्थमासाद्य मुहूर्तं संन्यषीदत ॥ अ. ११७, २४

१२ तमापतंतं सम्प्रेक्ष्य क्रुद्धं कुरुपतिं तथा ॥
अवप्लुतौ रथोपस्थात्युधामन्यूत्तमौजसौ ॥ अ. १३०, ४१

१३ तं च दृष्ट्वा रथोपस्थे निलीनं व्यथितेन्द्रियम् ॥
ध्वजमस्य समासाद्य तस्थौ भीमो महीतले ॥अ. १३९, ७७

१४ एष शेते रथोपस्थे कृपो मद्बाणपीडितः ॥ ऋषिपुत्रो ममाचार्यो द्रोणस्य परमः सखा ॥ अकामयानेन मया विशिखैरर्दितो भृशं ॥ अवसीदन् रथोपस्थे प्राणान्पीडयतीव मे ॥ अ. १४७, १८

१५ सोऽतिविद्धो बलवता समरे दृढधन्विना ॥
रथोपस्थं समासाद्य मुमोह गतचेतनः ॥ अ. १५६, २९

२ अंकाशयः–असंख्याका रथिनो गतप्राणा एव कृतास्तेन रथोपस्थेषु तानानीयोपचारविश्रान्त्यादिकं नैवावश्यकमासीत् तेन सर्वे रथोपस्थाः शून्या एव आसन्।

११ अंकाशयः– रथशक्त्या समाहतो विद्धस्तस्य सारथिर्मुमोह ततः स रथोपस्थं गत्वा मुहूर्तं संन्यषीदत सम्यक् विश्रान्तिं चकार, अर्थात् स्वस्थानं सारथिस्थानं त्यक्त्वा रथोपस्थे विश्रांत्यर्थं गतः।

१३ अंकाशयः– स्वस्थानं रथिस्थानं योधस्थानं त्यक्त्वा आत्मरक्षणार्थं लोहादिनिर्मिते रथोपस्थे गत्वा निलीनं सुगुप्तं व्यथितेंद्रियं तं दृष्ट्वा अस्य रथिनो

ध्वजं ध्वजदंडं रथ्यासनपार्श्वे एव वर्तमानं ध्वजदंडं समासाद्य गृहीत्वा भीमः पृथ्वीतले तस्थौ।

१४ अंकाशयः- मद्बाणपीडित एष कृपाचार्यः स्वस्थानं रथिस्थानं योधासनं त्यक्त्वा रथोपस्थे शेते सुप्तोस्ति ... तथा च रथोपस्थे सुप्तः अवसीदन् बाणाघातजन्यपीडामनुभवन् ...

१५ अंकाशयः-दृढधन्विना बलवता तेन योधेन समरे संग्रामे अतिविद्धः स स्वस्थानं त्यक्त्वा कष्टेन रथोपस्थं समासाद्य गत्वा गतचेतनो भूत्वा मुमोह।

रथोपस्थशब्देन रथपृष्ठभागे निर्मितं मंचादिसज्जितं रथिसारथ्यादिरक्षणस्थानमेवेति पुराणेतिहासरामायणादिग्रन्थेष्वपि प्रसिद्धम्।

अनेनैतत् सिद्धयति यत् "रथोपस्थ" नामकं रथिसारथ्यादीनां संरक्षणाय विश्रांतिशयनोपचारार्थं वा निर्मितं रथपृष्ठभागे स्थितं संरक्षणस्थानं विश्रान्तिस्थानमौषधाद्युपचारगृहमेव। अर्थात् रथोपस्थो नायं केवलं रथो रथतलं प्रकटा रथभूमिर्योधस्य युद्धासनं वा। युद्धासनभंगे बलवता युद्धप्रसंगे वा रथोपस्थगता रथोपस्थसंज्ञकरक्षागृहरक्षिता अपि युद्धयन्ति स्म। अनेनैतन्निश्चीयते यत् रथोपस्थे अस्य रथोपरि 'रथस्य उपरि' इत्यद्यावधिप्रचलितार्थवैय्यर्थ्यमेव ॥ ४६ ॥

इति श्री भगवद् गीतायां कालिदासात्मज
राजवैद्य जीवरामशास्त्रिणा विरचितायां
चंद्रघंटाख्यटीकायां सैन्यदर्शनं नाम प्रथमोऽध्यायः ॥ १ ॥

Sanjaya said,

46 "Arjuna, having said this, and his mind bewildered with sorrow, threw off his bow and arrows and sat down in the sheltered part of the chariot.

"**रथोपस्थे**" means **रथस्य उपस्थे गुह्यभागे**, in the secluded part of the chariot, where the warrior might take rest or shelter and have his wounds attended to. In the front of the chariot would be the charioteer's (driver's) place, behind it that of the warrior, immediately behind whom would be the rear guards. Last or hindmost of all would be the sheltered place or **रथोपस्थ**. In ordinary carriages there is a similar place (called **ठांठुं** in Gujarati); so too in a big chariot which would contain an armoury of thousands of arrows, several attendants and innumerable appurtenances, so that wounded and suffering soldiers may receive treatment in quiet. It is not the

warrior's seat or the place from where he would fight; nor is it some other nondescript part of the chariot but a definite and well-known portion of it. It was built at the very back part and paved with steel (or other hard substance), being expressly meant for safety. Soldiers have also fought now and then from this place, taking advantage of its sheltered character. This was the place where Arjuna sat down.

The following is enough to show how inappropriately, inconsequentially and against the usage in many places of the Mahabharata this word रथोपस्थे has been interpreted by all the commentators. Shri Shamkara Acharya, Nilakantha and Sadananda dismiss the word as clear. Shri Anandagiri comments: "Abandoning the bow Gandiva with the arrow in the middle of the battle, saying 'I will not fight', he sat down on the chariot in the middle, thinking renunciation alone to be conducive to well-being." What is the meaning of "Abandoning Gandiva in the middle of the battle"? Does "in the middle of the battle (युद्धभूमौ)" mean "on the battle-field"? Did Arjuna throw away Gandiva on the ground? In fact Arjuna threw away the bow on the floor of the chariot, near the warrior's seat, and not on the battlefield or anywhere else as this commentator opines.

Arjuna has already thrown away his bow Gandiva; the renunciation (संन्यास) of what then is considered by him as conducive to his welfare, according to the commentator? It cannot possibly be meant here that Arjuna was thinking the fourth stage of life (संन्यास) to be beneficial to him. He was grieved when the occasion arose to kill his own people, which does not mean that he was disgusted with worldly life. As he had desired

to get back the kingdom without fighting, how can it be said that he was considering renunciation to be beneficial (संन्यासं श्रेयस्करं मत्वा)? Moreover, even during his exile in the forest Arjuna had many women, enjoyed life with them and had children. So it cannot be said that he had a liking for renunciation. He felt that killing his own people was a sin, but he had not enough detachment to run away from the world, don the orange garb and become a Sanyasin. A man might think it sinful to kill his friends, relations and teachers in battle and disengage himself from such sin, yet that does not authorise us to say that he was ready to give up the world and its pomp, his wife and children, and enter upon a life of renunciation for his spiritual welfare. Of course if his previous conduct had been in accordance with a life of renunciation, we could imagine on an occasion like this that he had become detached from the desire for worldly power and enjoyment and hence he was mentally ready to enter the fourth stage of life. But such was not the case with Arjuna. He still hankered after royal power and the company of his family, and he continued to enjoy these things. Only when he found all his people on the battle-field and knew that he would have to kill them with his own hands, he was instinctively moved to withdraw from it. But it does not follow that he contemplated entering the fourth stage of life, that of renunciation (संन्यास).

Again "sat उपविष्टवान् on उपरि" means on what? If on the chariot, where was Arjuna at first? Was he standing on the ground? If he was standing on the chariot itself, whereon again did he sit? How can उपरि be the rendering of उपस्थे? In short, Anandagiri has

commented on this word without in any way thinking deeply about the matter.

Shridhara Svami: "Sat on the chariot, रथस्य उपरि".

Tatva Prakashika: " At the place for sitting on the chariot रथस्य उपरि उपवेशनस्थाने."

Madhusudana: "Sat dawn on the chariot, having stood up before in order to see and fight."

Shankarananda: "Sat down on the chariot."

According to all these commentators रथोपस्थे means "on the chariot." The correct phrasing to mean ' sat on the chariot" would be रथे उपविष्टः। रथे means रथोपरि "on the chariot"; to bring out the meaning of उपरि "on" it is neither necessary nor proper to say रथोपस्थे. Moreover how can उपस्थे mean उपरि ? Nowhere in grammar, literature, lexicons etc. can we find the word उपस्थ used in the sense of उपरि. It is a matter for surprise that although the phrase रथोपस्थे occurs at several places in the Mahabharata in descriptions of battles, all the commentators should have been misled on this point. This however is certain that their interpretation of this word is incorrect, unsuitable to the context and in contradiction with the intention of the author of the Mahabharata. To bear this out it is enough to cite the following references to the Mahabharata, seven from the Bhishma Parva and eight from the Drona Parva along with the Sanskrit commentary:—

Bh. P. 48, 6. Many on the chariot he made lifeless, therefore there was no need to bring them to the back parts of the chariots (रथोपस्थेषु) for ministration. Hence those back parts (रथोपस्थाः) remained empty.

Also see Bh. P. 47, 60; 79, 19; 83, 53; 92, 36; 94, 19; 94, 36 and 95, 76 (same hemistich).

Dr. P. 117, 24. Struck by the force of the chariot the driver was stunned. Then he went to the rear of the chariot (रथोपस्थं गत्वा) and sat down, taking full rest for a while; i. e. he left his own (driver's) place and went to the back of the chariot.

Dr. P. 139, 77. Seeing the suffering warrior leaving his place and, going to the metalled back part (लोहादिनिर्मिते रथोपस्थे), lying down there to protect himself, Bhima took up the flag staff which was by the warrior's side and stood on the ground.

Dr. P. 147, 18. Afflicted by my arrows, Kripa Acharya has left his (the warrior's) place and is lying down in the back of the chariot (रथोपस्थे शेते)...Sleeping in that back part (रथोपस्थे सुप्तः), suffering the pain of arrow-wounds...

Dr. P. 156, 29. Struck cruelly in battle by that strong, firm-bowed warrior, he left his place and reaching the rear of the chariot, fainted.

Also see Dr. P. 106, 14; 114, 95; 114, 97; 130, 41.

The usage of the Ramayana, the Puranas etc. confirms this sense of रथोपस्थ, whence it follows that the word denotes a place of rest and refuge for soldier, driver etc. in the hind quarter of the chariot, where they may be healed. It is not merely the floor of the chariot, nor is it the soldier's seat. If the soldier's seat be broken, or a powerful foe has to be encountered, they used to go to the रथोपस्थ to fight, that being a more sheltered place. So it should be concluded that the meaning रथोपरि "on the chariot" so long accepted for रथोपस्थे is wrong, as it denotes the room where the men on the chariot sheltered themselves.

I. 47. *Sanjaya said :*

Speaking thus on the battle-field, Arjuna, his mind afflicted with sorrow, threw away his bow and arrows and sat down in the sheltered part of the chariot.

Thus ends the First Chapter of the English Rendering of the Sanskrit Commentary "Chandra Ghanta" by Rajavaidya Jivarama Kalidasa Shastri, on the Bhagavad Gita, entitled "Observation of the Army."

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॥ श्री भगवद् गीता ॥

॥ प्राचीनहस्तलिखितपुस्तकाधारेण संशोधिता ॥

॥ द्वितीयोऽध्यायः २ ॥

संजय उवाच ।

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाऽऽकुलेक्षणम् ॥
सीदमानमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्री भगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ॥
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

संजय उवाच–तमर्जुनं तथा प्रथमाध्याये निर्दिष्टस्थितिमनुभवन्तं कुलक्षयादनर्थपरंपरां भावयन्तमत एव तद्भावनाजनितस्वजनहननिवृत्तिरूपया कृपया आविष्टं मनोबुद्ध्याद्याभ्यंतरेन्द्रियेषु कृपया व्याप्तं अत एव अश्रुपूर्णाकुलेक्षणं, एकतो दुर्योधनाद्यपराधैः स्वकृतस्वबंधुकृतकौरवहननप्रतिज्ञास्मृत्या युद्धनिवृत्तिरपि कीर्तिराज्यसुखनाशकरी, एकतश्च स्वजनवधजन्यदुरितावाप्तिरिति वृत्तिद्वैविध्येन निःसृताश्रुनिभृत-व्याप्तनेत्रं, तथा सीदमानं मुखशोषग्लानिशरीरवेपथुरोमहर्षहस्तकम्पत्वग्दाहमनोभ्रमादिदुःखैः पीड्यमानमर्जुनं मधुसूदननाम्नापि प्रसिद्धिंगतः श्रीकृष्णो वदति ॥ १ ॥

श्री कृष्ण उवाच

हे अर्जुन, विषमे प्रवृत्तयुद्धे समये अनार्यजुष्टं अनार्या म्लेच्छादयस्तेषामुचितं अस्वर्ग्यं स्वर्गप्राप्तिविरोधि अकीर्तिकरं इहचापकीर्तिकारणं अपर्याप्तकौरवबलाद्भीतोऽर्जुनो युद्धपराङ्मुखो बभूवेत्याद्यपयशःकारणमेतादृशं कश्मलं मनोवैक्लव्यं विह्वलता ग्लानिस्त्वां कुतः समुपस्थितं प्राप्तं अर्थात् त्वं प्रज्ञावान् वेदादिशास्त्रपारंगतः क्षत्रियधर्मज्ञानवानसि एतादृशे त्वयि विषमेस्मिन्समये

CHAPTER II

Sanjaya said:

" Krishna addressed as follows Arjuna, whose mind was overwhelmed with compassion (at the prospect of killing his kinsmen), from whose eyes tears were flowing, and who was affected by languor and disquietude.

Shri Krishna said:

2 Wherefrom did this folly possess you, O Arjuna, at this critical juncture, a folly befitting only the ignoble, leading to hell and bringing infamy ?

मा क्लैब्यं गच्छ कौन्तेय नैतत्त्वय्युपपद्यते ॥
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ॥
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

वैक्लव्यप्राप्तिर्न कदाचिदपि संभवति तथापि त्वयि मनोवैक्लव्यं प्राप्तमित्यहं चकित इति भावः ॥ २ ॥

अरे कौन्तेय (कुंत्याः पुत्र) अर्जुन, त्वं क्लैब्यं क्लीबजनोचितं निर्वीर्यत्वं "गांडीवं स्रंसते हस्ता"दित्यादिरूपं नपुंसकसमानदशां मा गच्छ मागाः मा प्राप्नुहि। एतद् विविधप्रकारेण प्रतीयमानं ते इन्द्रियवैक्लव्यं क्लैब्यं च त्वादृशे शूरे सर्वशास्त्रपारंगतेऽवगतक्षात्रधर्मे शंकरात्प्राप्तसामर्थ्ये त्वयि क्षत्रिये नोपपद्यते न घटते नोचितं प्रतीयते। तस्मात् क्षुद्रं शूरैर्विद्वद्भिश्च गर्हितं, हृदयदौर्बल्यं "स्वजनान् हि कथं हत्वा सुखिनः स्याम माधव" इत्यादिना प्रकटितं मनोनिर्बलतां च त्यक्त्वा हे अर्जुन उत्तिष्ठ युद्धाय सज्ज उद्युक्तो भव ॥ ३ ॥

अर्जुन उवाच—हे कृष्ण, भवान् योग्यं वदति सांप्रतं मे वैक्लव्यं नोचितं युद्धात् प्रतिनिवर्तनं न क्षात्रधर्मः इत्याद्युपदेशो भवतः शास्त्रनिर्दिष्ट एव। न कदाचिदपि युद्धादहं परावृत्तः परं तत्क्षत्रियधर्मोपयोगः परेषु शत्रुषु वा न स्वजनेषु। क्वचित् शत्रुरूपेषु स्वजनेष्वपि क्षत्रियस्यायमेव धर्मोऽर्हः परं नात्र त्वस्मत्स्वभावशत्रवो दुर्योधनाद्या वधार्हाः परं नेमे भीष्मद्रोणादयोस्मद्गुरवो हि न च तेऽस्मच्छत्रव इति। भवदुक्तिरपि सत्या शास्त्रसंगतापि कथं पालयितुं शक्या इत्यादि मनसिकृत्य अर्जुनो वदति, हे कृष्ण अहं संख्ये संग्रामे पितामहं भीष्मं, गुरुं द्रोणं प्रति कथं केन प्रकारेण केनोत्साहेन मनोबलेन निर्दयत्वमंगीकृत्य इषुभिर्बाणैः प्रतियोत्स्यामि। इमौ मे पूजार्हौ वंद्यौ एव। वृद्धेषु पूज्येषु वचनेनाप्यपकृतिस्तिरस्कारो निरयप्राप्तिकरस्तत्राद्य तीक्ष्णशिलीमुखैस्तेषां वधः कथमुपपन्नो धर्म्यो वा स्यात्? ॥ ४ ॥

3 O Arjuna, do not become unmanly, it does not befit you. Give up this base weakness of the heart and get up, O subduer of enemies!

Arjuna said :

4 How shall I in battle, O Krishna, fight with arrows against Bhishma and Drona, who are to me worthy of respect?

गुरूनहत्वा: हि महानुभावान् श्रेयस्करं भैक्ष्यमपीह लोके ॥
नत्वर्थकामास्तु गुरून्निहत्य भुंजीय भोगान् रुधिरप्रदिग्धान् ॥५॥
न चैतद्विद्मः कतरन्नो गरीयो ।
यद्वा जयेम यदि वा नो जयेयुः ॥

शास्त्रज्ञोहं, महानुभावाः सर्वशास्त्रपारगा उदारा निष्कपटभावेन पुत्रोपम-प्रेम्णा चाध्यापयितारो धर्मपरवशतया दुर्योधनपक्षंगता नास्मत्स्वराति-भावेन एतादृशा येऽस्मद्गुरवः पूज्या द्रोणकृपादयो भीष्मशाल्वादयोन्ये च तद्विधाः शिरश्छत्ररूपाः पूज्यपादा वृद्धा ये धार्तराष्ट्रानुवर्तिनस्तान् महानु-भावान् अहत्वा तेषां वधमकृत्वा, युद्धपराङ्मुखेष्वस्मत्सु गुरूणां पूज्यानां निधननिवृत्तिरेव राज्यप्राप्त्यभावस्तेनास्मदाजीविकार्थमस्मिंल्लोके संसारे भैक्ष्यं भिक्षाशनं भिक्षान्नमेवावशिष्यते तदहं जानामि। गुरून् अहत्वा भिक्षाशनं-परायत्ताजीविकानिर्वाहो नः श्रेयस्करः कल्याणकर एव। क्षत्रियाणां भिक्षाशननिषिद्धत्वेऽपि गुरुहिंसानिवृत्तिपूर्वं स्वीकृतं भिक्षाशनं न नः क्षत्रियाणां प्रत्यवायरूपं स्यात्। एतद् भिक्षाशनमिहामुत्र नः श्रेयस्करं धर्म्यं प्रशस्यमेव।
तु किंतु महानुभावान् पूज्यवृद्धान् गुरून् निहत्य अर्थकामास्तु प्राप्ता राज्य-प्राप्ताः स्वयमेवागता अर्था विविधस्वर्णरत्नादिधनानि, कामाः विविधम-नःसंकलिपताभिलाषसिद्धयस्ते अर्थकामास्तु गुरून् पूज्यान् महानुभावान् हत्वा न नः श्रेयस्कराः स्युः। किमहं गुरून् हत्वा तद्रुधिरप्रदिग्धान् तद्रक्ताक्तान् तद्रक्तावलिप्तान् अयशस्करान् स्वजनवधपापेन जुगुप्सितान् पूज्यहिंसा-जनितपापसंकुलान् राज्यप्राप्तिप्राप्तान् विविधविलासकरान् भोगान् कथं भुंजीय अश्नीयां। गुरून् निहत्य प्राप्ता राजवैभवविलासभोगा नः सुखाय न कदा-चिदपि ॥ ५ ॥

गुरून् हत्वा राज्यप्राप्तिः श्रेयस्करी वा गुरून् अहत्वा भिक्षाशनं श्रेयस्करं, नः पाण्डवेभ्यो राज्यप्राप्तिभिक्षाशनयोर्मध्ये कतरत् गरीयः किं श्रेष्ठं श्रेयस्करं

5 It is good for me if, forbearing to kill venerable elders endowed with all virtues, I (do not win the king-dom and) am thereby forced to live in this world by begging. But I see no good in the wealth and fulfilment of desire (obtained by killing them). Am I to kill my elders and take pleasure in enjoyments stained with their blood?

6 Nor can we understand which course is better for us: whether we should conquer them or they should

यानेव हत्वा न जिजीविषाम-
स्ते नः स्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वा धर्मसम्मूढचेताः ॥

इति वयं न विद्मः वेदादिधर्मशास्त्रज्ञाने सत्यपि गहना धर्मशास्त्राणां गतिरिति हेतोर्द्वयोर्नः किं कल्याणकरमिति नैतत्तत्त्वतो जानीमः। पुनश्च युद्धे प्रवृत्तेष्वस्मासु पूज्यानां गुरूणां वधस्तु निश्चित एव परं राज्यप्राप्तिस्त्वनिश्चिता तथाहि— युद्धे धार्तराष्ट्रान् वयं जयेम जेष्यामोथवा धार्तराष्ट्रा नोस्मान् जयेयुर्जैष्यन्तीति द्वयोः किं भविष्यतीत्यनिश्चितमेव। वा श्री दुर्गाशीर्वादेन शंकरप्रसादेनेन्द्रदत्तशस्त्रसंभारैरन्यैरप्यसमञ्जयसूचकैः कारणैर्यद्यस्मद्विजय एव भावीति कल्प्यते परं यान् गुरुभ्रातृपुत्रपौत्रादिसम्बन्धिनो हत्वा वयं न जिजीविषामः तद्विरहाग्निव्याकुला वयमात्मजीवितं धारयितुं न क्षमा जीवितुं न शक्नुमः स्वजीवितेप्युदासीना वैराग्यवन्तो भविष्यामस्ते एव धार्तराष्ट्राः धृतराष्ट्रपक्षीयाश्चास्माकं स्वजनाः प्रमुखे युद्धभूम्यग्रभागे नः अस्माकं सन्निधौ पुरःस्थिताः युद्धाय सज्जाः सन्ति ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः कार्पण्यमुपस्थितस्वजनवधवैक्लव्यजनितं मनोदैन्यं, दोषः कुलक्षयेन सनातनकुलधर्मनाशरूपं पापं ताभ्यामुपहतो नष्टप्रायः क्षत्रियोचितः स्वभावो यस्य सः। धर्मसंमूढचेताः युद्धमकृत्वा भिक्षाशनं वरं धर्म्यं उत राज्यप्राप्तये गुरुजनवधो वरो धर्म्य एतद्धर्मसंकटे पतितः धर्मतत्त्वविचारणायां सांप्रतं संप्राप्तविचित्रसंयोगेन विकलसंदिग्धानिश्चिततत्वमनाश्चाहं। तत् तस्मात् कारणात् मे मम यत् यथा श्रेयः कल्याणं स्यात् तन्निश्चितं यथा स्यात्तथा शास्त्रनिश्चयपूर्वकमिहामुत्र कल्याणकरं ब्रूहि। कुतः—सांप्रतं त्वं मे गुरुः सांप्रतं न कोप्यन्यो विकटेस्मिन्समये मे मार्गदर्शकः। पूर्वं मे बहवोन्ये गुरव आसन् परमिहाद्य तु त्वं मे गुरुरहं ते शिष्योस्मि पुनरद्यात्र न मे कोपि त्राता धर्मोपदेशकश्च तेन त्वां प्रपन्नं त्वच्छरणागतं मां त्वं शाधि सन्मार्गदर्शको भव येन न मे परलोको नश्येन्नेह स्याद्धर्मः ॥ ७ ॥

conquer us. (Only this is certain that) these very sons of Dhritarashtra, after killing whom we do not desire to live, are standing before us (to fight).

7 With intellect blurred by the evil (of the prospective destruction of my race), with mind bewildered

यच्छ्रेयः स्यान्निश्चितं ब्रूहितन्मे
शिष्यस्तेहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

नहि प्रपश्यामि ममापनुद्याद्
यः शोकमुच्छोषणमिन्द्रियाणाम् ॥
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ॥
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

भूमौ पृथिव्यां असपत्नं शत्रुरहितं निष्कंटकं ऋद्धं सर्वसम्पदैश्वर्यसमृद्धं राज्यं अवाप्यापि प्राप्येत चेत्तथापि तथा सुराणां आधिपत्यं इन्द्रपदं अवाप्यापि प्राप्येत चेत्तनापि ममेन्द्रियाणां देहेन्द्रियचित्तमतीनामुच्छोषणं उत् उत्कटतया शोषणं अतिदाहसंतापजनकं मम शोकं यः त्वदतेऽन्यः कोपि मनुष्योऽपनुद्यान्निवारयेदपसारयेत् तं तादृशं त्वदन्यं कंचिदपि पुरुषं नहि प्रपश्यामि न तर्कयामि ॥ ८ ॥

संजय उवाच

एवं उपर्युक्तप्रकारेण परंतपः शत्रुतापनोऽपि प्राप्तप्रसंगेन प्रकृष्टेन संततेन्द्रियोऽर्जुनो हृषीकेशं हृषीकाणामिन्द्रियाणां पतिर्नियंता यो विष्णुस्तदंशभूतं श्रीकृष्णमुक्त्वा पुनश्च गोविन्दं श्रीकृष्णं न योत्स्ये इत्युक्त्वा तूष्णीं बभूव मूको बभूव न किंचिदुक्तवान् श्रीकृष्णः किमुत्तरयतीति प्रतीक्षमाण आस्ते ॥ ९ ॥

on the question of what is right, I ask you. Tell me with certainty what will be for my welfare. I am your disciple, instruct me who have surrendered myself to you.

8 I do not see any one (except you) who can remove my anguish, withering my senses, even though I may acquire unrivalled and prosperous dominion over the earth, nay even the sovereignty over the Gods (after killing my kinsmen).

Sanjaya said:

9 Saying thus to Krishna, Arjuna, the subduer of

तमुवाच हृषीकेशः प्रहसन्निव भारत ॥
सेनयोरुभयोर्मध्ये सीदमानमिदं वचः ॥ १० ॥

श्री भगवानुवाच

त्वं मानुष्येणोपहतान्तरात्मा
विषादमोहाभिभवाद्विसंज्ञः ॥

हे भारत हे धृतराष्ट्रमहाराज, ततस्तं तादृक्स्थितिमनुभवन्तमेवंभूतमेव-मुक्तवन्तं सेनयोरुभयोर्मध्ये मध्यभागे सीदमानं शोकमोहादिपराभूतमर्जुनं हृषी-केशः श्रीकृष्ण इदं इतःपरमुच्यमानं वचः प्रहसन् इव प्रसन्नमुखः सन् उवाच। प्रहसन्निति तव शोकोऽस्थाने, यदि वस्तुतः शोकावसरश्चेन्ममापि स्यादिति सूच-यन् द्रौपदीनिर्भर्त्सनविविधदुःसहदुःखप्रदानादि कथं विस्मृतमनेनेति विचिंत्य रणे दुर्योधनादीन्निहन्तुं कृतप्रतिज्ञोऽपि केयं दशा ते इत्यादि मनसिकृत्य प्रहसन् ॥ १० ॥

एवमज्ञानव्यामूढं त्यक्तसमरमर्जुनं युद्धे प्रवर्तयिषुः श्रीकृष्ण उवाच।

त्वं मानुष्येण अशास्त्रज्ञाऽबुधमनुष्योचितेन दोषेणोपहतान्तरात्मा संशया-न्नष्टज्ञानो विस्मृतात्मस्वरूपोऽसि। यतस्त्वं वेदादिसर्वशास्त्रपारंगतः प्रकाण्ड-पण्डितस्तत्त्वज्ञानसम्पन्नोऽपि सामान्यमनुष्योचितो विषादो न त्वय्युपपद्यते इत्यर्थः। विषादमोहाभिभवात् नष्टात्मस्वरूपेणोत्पन्नो यो विषादः समापतितस्वजनवधोद्भवः शोको धर्मतत्वानिश्चयोत्पन्नः किंकर्तव्यतामूढतोत्पादको यो मोहस्ताभ्यां कृतो यस्ते अभिभवः बुद्धयाः पराभवो बुद्धिनाशो मतिभ्रमः शक्तिक्षयस्तस्मात् त्वं विसंज्ञो लुप्त-यथार्थज्ञानो नष्टज्ञानो विह्वलः शोकाविष्टो जातोसि। यतः अंतकस्य अवश्यं दुर्वारकालस्य कृतांतस्य मुखमभिप्रपन्नान् वस्तुतो मृत्युवशंगतान् आसन्नमर-णान् बंधून् स्वजनान् बान्धवान्समवेक्ष्य निरूप्य कृपागृहीतोऽसि करुणापरायणान्तः-करणः संवृत्तोसि अत एव ॥ ११ ॥

enemies, uttered the words "I will not fight" and became silent (waiting for Krishna's reply).

10 Krishna, with a smile, O Dhritarashtra, spoke to him thus who was feeling languid in the midst of the two armies.

Shri Krishna said:

11 (I have not instructed you in the divine wisdom as yet and hence) you have forgotten your real self by the doubt which befits only ignorant men. (Your

कृपागृहीतः समवेक्ष्य बन्धू–
नभिमपन्नान्मुखमन्तकस्य ॥ ११ ॥
अशोच्यानन्वशोचंस्त्वं प्रज्ञावान्नाऽभिभाषसे ॥
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ १२ ॥
न ह्येवाहं जातु नासं न त्वं नामी जनाधिपाः ॥
न चैव न भविष्यामः सर्वे वयमितःपरम् ॥ १३ ॥

अशोच्यान् शोचितुमनर्हान् न तद्वंता त्वं अंतकेन ये वस्तुतो मृता एव पुनश्च नात्मा म्रियते इति त्वया ज्ञाततरमेव शास्त्रेष्वतो जीवनं मरणं च नैव वस्तुतः किमपि स्त आत्मनो विनाशाभावात् पुनश्च युद्धे मृत्युवशंगताः क्षत्रियाश्चोत्तमलोकं प्राप्नुवन्तीत्यपि शास्त्रसिद्धमेव अतोत्र ये समरे समुपस्थितास्ते न शोच्या अशोचनीयाः सन्ति तथापि तान्नुशोचन् शोकरूपेण कल्पयंस्त्वं प्रज्ञावान् बुद्धिमान पण्डितः सर्वशास्त्रपारंगतः सन्नपि प्रज्ञावद्वत् प्राज्ञवत् पण्डितोचितं न अभिभाषसे न वदसि प्रज्ञावतां प्राज्ञानां बुद्धिः शरीरात्मविवेकशून्या न भवति अतस्ते सांप्रतं विकृता बुद्धिः। अस्मिन् विषमसमये च तूष्णींभूतोसि मामपि नाभिभाषसे एतन्न ते योग्यं। पण्डितास्त्वादृशा ज्ञातपरमतत्वाः प्रज्ञावन्तः प्राज्ञाः गतासून् उत्क्रान्तप्राणान् मृतान् अगतासून् जीवद्व्यपदेशवतो नानुशोचन्ति न शोच्या इति मन्यन्ते गतासवः कालवशंगता अगतासवो जीवन्तश्च विविधशरीरेषु देहान्तरेषु संचरत आत्मनः का शोचना इति मन्यंते ॥ १२ ॥

हि इति निश्चये एव अवश्यमेवाहमितःपरं सांप्रतं विद्यमानशरीरात्पूर्वं जातु कदाचिदपि न आसं इति न अपि तु आसमेव अभवमेव अर्थात् पूर्वं मे बहूनि

power is broken) under the domination of grief and delusion, (and hence) you do not possess that knowledge which you ought to do, in as much as your heart has melted with pity at the sight of your kinsmen hastening into the jaws of Death.

12 You are grieving for those for whom it is not proper to grieve. It is not proper that you do not talk to me although you are wise and discerning. The wise grieve neither for the dead nor for the living. (It does not, therefore, become you to grieve for these people, wise as you are).

13 It is not that I was not born before my present

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ॥
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १४ ॥

जन्मानि जातानि। तथा त्वमपि इतः परं न आसीरिति न अपि तु आसीरेवाभव एव अर्थात् तवापि इतःपूर्वं बहूनि जन्मानि जातानि। तथा अमी नराधिपा भूपाला अपि इतःपरं विद्यमानदेहपूर्वं न आसन्निति न अपि तु आसन्नभवन्नेव। तथा अहं त्वं अमी राजानः सर्वे वयं इतःपरं वर्तमानकालानन्तरं एतद्देहपातादनन्तरं न भविष्याम इति न अपि तु भविष्याम एव अर्थात् इतो देहात्परं पश्चात्पूर्वं च मम तव अमीषां राज्ञां च बहूनि जन्मानि भूतानि भविष्यन्ति च अतः पूर्वपरजन्ममरणादिकं तु स्वभावसिद्धमेव तर्हि तत्र के शोच्याः? ॥ १३ ॥

देहिनो जीवस्यास्मिन्मरणधर्मप्रकृतिरूपे स्थूलदेहे यथा प्रथमं कौमारं तदनंतरं यौवनं तदनंतरं जरा वार्धक्यमायाति पूर्वपूर्वावस्था च लीयते पूर्वपूर्वावस्थानाशे सत्यपि न देहनाशो न च तत्तदवस्थायै केचिदपि शोचन्ति तथा मनुष्याणामेतद्देहनाशे देहान्तरप्राप्तिरन्यदेहप्राप्तिर्भवत्येतज्ज्ञात्वा धीरो विद्वान् ब्रह्मज्ञानसम्पन्नस्त्वादृशो मनुष्यो जन्ममरणादिसम्बद्धे देहधर्मे न मुह्यति जीवस्यात्मनो न जन्ममरणादीति विचिंत्य हर्षशोकादिभाववशगो न भवति ॥ १४ ॥

embodiment, (but I had been born and then died many times.) It is not that you and these kings were not born before the present embodiments (but had been born and then died.) Similarly it is not that all of us will cease to be after leaving these bodies (but shall be born again).

14 Just as the individual soul, during embodiment, experiences infancy, youth and old age (which come and pass away and are not grieved for) so the soul experiences another embodiment on the passing away of the present body. (There is no cause for being bewildered.) The wise man is not deluded on this (question of birth and death.)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ॥
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १५ ॥

हे अर्जुन, मात्रास्पर्शा इन्द्रियग्राह्या मात्रा मीयन्ते अनुभूयन्ते इन्द्रियैः विषया आभिरिति मात्रास्तासां स्पर्शा विषयैः संयुक्ता अनुभूयमाना विषयास्त एव शीतोष्णादिगुणैः सुखदुःखादिप्रदा भवन्ति ज्ञानेन्द्रियैः किंवा बुद्धीन्द्रियैः श्रोत्रत्वङ्नेत्ररसनानासिकाख्यपंचज्ञानेन्द्रियैः, श्रोत्र इति न बहिर्दृश्यमानशष्कुलिरूपेण लंबमाने एव, त्वक् च न गौरकृष्णादिभेदैः प्रत्यक्षं दृश्यमाना एव, नेत्र इति न दीर्घवर्तुलाद्याकृत्यांडरूपेण प्रत्यक्षीभूते, रसनेति न मांसपेशीनिर्मिताऽऽस्ये गतागतं कुर्वन्ती, नासिकेति न दीर्घचिपिटाद्याकारेण प्रतीयमाना, सर्वाणीन्द्रियाणीमानि तत्तत्स्थूलावयवमार्गेणाभ्यंतरं तत्तदिन्द्रियग्राह्यविषया भावास्तान्येव ज्ञानेन्द्रियसंज्ञया बोध्यंते तानि ज्ञानेन्द्रियकर्मेन्द्रियाण्येव मात्राशब्देन सूचितानि तासां स्पर्शास्ताभिरनुभूयमानास्तन्मात्रारूपविषया मनःसाक्षिभूतत्वेन कर्मेन्द्रियसंयोगात् सुखदुःखप्रदा भवन्ति यथा च—

नासिकाख्यज्ञानेन्द्रियगृहीतः पृथ्वीतत्वोत्पन्नो गन्धः, जिह्वासंज्ञकज्ञानेन्द्रियगृहीतो जलतत्वोत्पन्नो रसः, चक्षुःसंज्ञकज्ञानेन्द्रियगृहीतोऽग्नितत्वोत्पन्नं रूपं, त्वक्संज्ञकज्ञानेन्द्रियगृहीतो वायुतत्वोत्पन्नः स्पर्शः, श्रोत्रसंज्ञकज्ञानेन्द्रियगृहीत आकाशतत्वोत्पन्नः शब्दः, एते सर्वे मनःसंयोगादुत्तमगंधस्वादुरसमृदुसुखस्पर्शमधुरशब्दश्रवणविषयकानुभवद्वाराऽऽत्मनः परं सुखदायिनो भवन्ति। दुर्गन्धाऽस्वादुरसकुरूपदर्शन दुःस्पर्शबीभत्सशब्द श्रवण विषयकानु भवद्वाराऽऽत्मनः परं दुःखदायिनो भवन्ति ते पांचभौतिकशरीरस्यैव नात्मनः सुखदुःखदाः सन्ति। सुखदुःखादिविकारोपादानकारणं मन एव। ते सर्वे भावाश्च आगमापायिन उत्पत्तिविनाशधर्मिण एव अत एव अनित्याः क्षणमात्रस्थायिनः स्थिराः सन्ति। तथैव सुखदुःखकारणाः समरोपस्थिताः स्वजना भीष्मादिगुरवश्च संयोगवियोगत्वान्मात्रास्पर्शादिप्रकारेण नागमापायिनोऽनित्याश्च सन्ति—

अतस्त्वं तान्सर्वान् वस्तुतो नाशरूपिणो मनोविकारजान् भावान् ज्ञानदृष्ट्या तितिक्षस्व सहस्व। ज्ञानोत्पन्नविवेकेन ब्रह्माध्यासेनात्मानं दुःखपराभूतं मा ज्ञासीरिति ॥ १५ ॥

15 Oh Arjuna, the contacts of the organs of senses (like the eyes, ears etc.) produce happiness and pain (only for the body) through cold, heat etc. They originate and pass away and are, therefore, transient. (So too is the effect on you of the imminent death of

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ॥
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १६॥
नाऽसतो विद्यते भावो नाऽभावो विद्यते सतः ॥
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्वदर्शिभिः ॥ १७॥

हे अर्जुन, एते उपर्युक्ताः सुखदुःखप्रदाः सुखदुःखरूपेण कल्प्यमाना मात्रास्पर्शा भावाः समदुःखसुखं यस्य ज्ञानदृष्ट्यां दुःखं च सुखं च समे समाने विद्येते समे दुःखसुखे यस्य तं अत एव धीरं यं पुरुषं न व्यथयन्ति न पीडयन्ति स्वकर्तव्यान्न चालयन्ति स धीरः पुरुषोऽतमृत्वाय ब्रह्मानन्दाय जरामरणधर्मरहितब्रह्मसारूप्याय कल्पते जीवन्नपि मुक्तः सर्वोपाधिरहितो भवति ॥ १६॥

असतो विनाशधर्मिणः शीतोष्णसुखदुःखरूपविकारस्य भावः अस्तित्वं विनाशराहित्यं न विद्यते अर्थात् असत् सत् नित्यगुणं न भवति। तथा सतः नित्यधर्मिण आत्मनः अविनाशिब्रह्मरूपिणः अभावो विनाशः अस्तित्वराहित्यं च न विद्यते न संभवति। तत्वदर्शिभिः तत्वज्ञानपारंगमैः पुरुषैरनयोरुभयोरपि असतः सतश्च नाशधर्मिणां सुखदुःखपर्यवसायिनां भावानां सतः नित्याऽविनाशिनश्चात्मनः अन्तः अन्तिमनिर्णयो दृष्ट एव अर्थात्ते ब्रह्मैक्यं गतास्तत्वदर्शिनस्तु असत्सज्ज्ञानपारगा एव अर्थात् तत्वदर्शिनस्तु असतः सतश्चान्तं द्रष्टुं क्षमा एव। वा असतः सतश्चोभयोरनयोरन्तं नाशं तत्वदर्शिनः पश्यन्ति न सामान्या मनुष्याः ॥ १७॥

Bhishma and other relations.) Therefore, O Arjuna, bear them (by knowledge; i. e. knowing that the Self is beyond such mental affections).

16 The self-possessed person to whom pleasure and pain are equal and whom these (affections of happiness and misery) do not distress (or seduce from duty) is fit to attain immortality (i. e. is fit to be freed from the cycle of births and deaths).

17 The unreal (like cold, heat etc. are transient and therefore) cannot be real, but the (self which is) real (eternal and immutable) can never be non-existent. The seers of reality have reached (what is difficult for ordinary folk) the ultimate discrimi nation between these two (i.e. the real and the unreal).

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ॥
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १८ ॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ॥
अनाशिनोऽप्रमेयस्य तस्माद्युद्ध्यस्व भारत ॥ १९ ॥
य एनं वेत्ति हन्तारं यश्चैन मन्यते हतम् ॥
उभौ तौ न विजानीतो नाऽयं हन्ति न हन्यते ॥ २० ॥

यदि असतः सतश्चोभयोरप्यन्तश्चेत् विनाशरहितं किंचिदप्यस्ति न वेति शंकायामाह अविनाशीति । तत् अव्ययरूपं ब्रह्म तु अविनाशि विनाशरहितं देशकालाद्यपरिच्छिन्नं विकृतिहीनं विद्धि जानीहि । येन तादृग्देशकालापरिच्छेदविहीनेन दृश्यमानब्रह्मांडरूपेण ब्रह्मणा इदं सर्वं सर्वलोकात्मकं ब्रह्मांण्डं ततं व्याप्तं । अस्य एतादृशस्य त्रिकालाबाधितस्य अव्ययस्याऽविनाशिनो ब्रह्मरूपिण आत्मनो विनाशमभावं कर्तुं कश्चित् कोपि नाऽर्हति न शक्नोति ॥ १८ ॥

नित्यस्य त्रिकालाबाधितस्य जरामरणाद्यवस्थापरिच्छिन्नस्याऽनाशिनो विनाशभावरहितस्याऽभावहीनस्य अप्रमेयस्य प्रत्यक्षादिप्रमाणरहितस्य शरीरिण आत्मनः इमे संमुखं स्थिता दृश्यमानाः कर्मफलभोगायतनरूपा देहाः पांचभौतिका अन्तवन्तो नाशधर्मिण एव। विनाशस्वभावानां वस्तूनां विनाशहेतुर्न कोपि संभवति तस्मात् कारणात् हे अर्जुन सर्वसंशयशोकमोहविरहितः सन् उपस्थितक्षत्रियधर्ममनुसृत्य युद्ध्यस्व ॥ १९ ॥

आत्मा तु विनाशरहित इति सिद्धे सत्यपि यो मनुष्य एनं हन्तारं वेत्ति अयमस्य हन्तास्तीति जानाति च यो मनुष्य एनं हतं मन्यते अन्येन केनाप्ययं हत इति मन्यते तौ उभौ मनुष्यौ न विजानीत आत्मज्ञानहीनौ देहात्मज्ञानशून्यावज्ञानिनौ स्तः । वस्तुतोऽयमात्मा न कंचिद्धन्ति न केनचिदप्यन्येन हन्यते ॥ २० ॥

18 Know that the Self, which has pervaded the whole universe, is imperishable. None can destroy this imperishable Self (which is of the nature of Brahman).

19 These (gross) bodies of the embodied self which is eternal, imperishable and beyond the range of the (sensual) modes of perception, are pronounced as perishable. Therefore fight, O Arjuna. (Do not grieve for perishable things).

20 He who thinks this (embodied) Self to be the

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ॥
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२१॥
वेदाऽविनाशिनं नित्यं य एनमजमव्ययम् ॥
कथं स पुरुषः पार्थ हन्यते हन्ति वा कथम् ॥२२॥

अयमात्मा कदाचिदपि न जायते न जन्म प्राप्नोति। वा अयमात्मा कदाचिदपि न म्रियते न मरणमाप्नोति। अयमात्मा भूत्वा देहेन सार्धमुत्पद्य भूयः पुनः न भविता इति न किन्तु देहसंम्बन्धेनाऽत्मनो जन्ममरणादिकमपि प्रतीयते देहसम्बधेनाऽऽत्मनो विकृति विकाररूपं जन्म, प्रकृति स्वभावरूपं मरणं एतत्क्रियास्तु प्रचलन्त्येव। परमयमात्मा न जायते जन्मरहित इत्यजः, न म्रियते मरणरहित इति नित्यः। कौमारयौवनजरादिविकारशून्यो वृद्धिक्षया-परिच्छिन्न इति शाश्वतः। यतः पूर्वं न किंचिदासीदिति पुराणः एतादृश आत्मा शरीरे अन्येन हन्यमाने सत्यपि नायं केनापि हन्यते न कोप्येनं हन्तुं शक्नोति ॥२१॥

यो मनुष्योऽविनाशिनं विनाशरहितं नित्यं वृद्धिह्रासशून्यं, अजं अव्ययं न्यूनाधिक्यभेदहीनं एनमात्मानं वेद जानाति हे अर्जुन सोऽभ्यस्तात्मतत्त्वार्थः पुरुषः अन्यं कथं हन्ति वा किंवा स पुरुषोऽन्येन च कथं हन्यते। अर्थात् ज्ञातात्मस्वरूपः पुरुषस्तु देहहननेनात्महननताभावे न च इममयं हन्ति न चायमनेन हत इति मन्यते ॥२२॥

slayer and he who thinks him slain are both ignorant, because this Self neither slays nor is slain.

21 Neither is this (embodied) Self ever born, nor does he die; nor is it that having existed, he will cease to be in the future. He is unborn, eternal, perpetual (being unaffected by modifications like childhood, youth and old age) and ancient (because there is nothing prior to him. Being such), the Self is not slain when the body is killed.

22 He who knows the Self to be indestructible, eternal, unborn and perfect, how can that Self, O Arjuna, be slain by others or slay others?

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ॥
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥२३॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ॥
न चैनं क्लेदयंत्यापो न शोषयति मारुतः ॥२४॥
अच्छेद्योऽयमदाह्योयमक्लेद्योऽशोष्य एव च ॥
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२५॥

उपर्युक्तं दृष्टान्तेन दृढयति। यथा नरः जीर्णानि वासांसि वस्त्राणि विहाय त्यक्त्वा अपराणि नवानि गृह्णाति न तत्यागे शोको भवति प्रत्युत हर्ष एव भवति तथा देही आत्मा जीर्णानि वृद्धावस्थादिपराभूतानि क्षीणानि शरीराणि विहाय त्यक्त्वा अन्यानि नवानि शरीराणि संयाति प्राप्नोति। अर्थात् जीर्णशरीर-त्यागान्नवीनशरीरप्राप्त्या हर्ष एवोचितः। अतो भीष्मद्रोणादीनां जीर्णशरीराणां हननादन्यनवीन शरीर प्राप्त्या तदुपर्युपकार एव ते न च हननपापं ॥२३॥

यतो जीर्णवस्त्रत्यागवद्देहत्यागोप्यात्मनः प्रकृतिः स्वभाव एव देहत्यागे देहवधे देहहिंसायां देहहनने नात्मनो नाश इत्यत आह—एनमात्मानं शस्त्राणि न छिन्दन्ति शस्त्रैश्छेतुं न शक्योऽयं। पावकोऽग्निर्न चात्मानमेनं दहति न वह्निना दग्धुमयमात्मा शक्यः। एनमात्मानं आपो जलानि न क्लेदयन्ति क्लेदनेन दुर्गंधयुक्तावयवानां विश्लेषीकरणे जलानि न शक्नुवन्ति। मारुतोऽपि न शोषयति शुष्कीकर्तुं न शक्नोति। सर्वेषामेव शस्त्रज्वलनजलवायूनां साकारत्वेन छेदनदहनक्लेदनशोषणात्मकक्रियाभिर्यथा पंचमहाभूतात्मको देहः परिभवति तथा नात्मा निराकारत्वेन ॥२४॥

तस्मादेवायमात्मा शस्त्रादिभिरच्छेद्योऽग्निना ह्यदाह्यो जलेनायमक्लेद्यो वायुनायमशोष्य एव। कस्मात्स आत्मा तथा न परिभूयते इत्याह अय-मात्मा नित्यः—सर्वकालापरिच्छिन्नः विनाशरहितः सर्वकालावच्छिन्नः एव

23 Just as a man, casting off worn-out garments, puts on new ones, so the embodied Self, castingoff worn-out bodies, enters into other new ones.

24 Weapons cannot cut this Self, nor can fire burn him, nor can water wet him, nor can the wind dry him. (Only the body is subject to such forces.)

25 This Self cannot be cut, cannot be burnt, wetted

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ॥
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २६ ॥
अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ॥
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २७ ॥
जातस्य हि ध्रुवं मृत्युर्ध्रुवं जन्म मृतस्य च ॥
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २८ ॥

सर्वगतः आकाशवत् सर्वत्र ब्रह्माण्डे व्याप्त एव। स्थाणुः—विविधदेहेषु परिवर्तमानोपि स्वैकस्वरूपस्थः स्थिरस्वभाव एव। अचल एव कानिचिदपि स्थूलवस्तूनि नात्मानमेनं चालयितुं शक्नुवन्तीति तथा चायमात्मा सनातनः कालमर्यादातिरिक्तश्चिरंतनकालाद्विद्यमान एतादृश आत्मा शस्त्राग्निजल वायुभिर्न पराभवति ॥ २५ ॥

कुत इति पुनर्दृढयति—अयमात्मा नित्यत्वादव्यक्तः सर्वेन्द्रियाऽगोचरः पुनश्च सर्वगतत्वादात्मायमचिंत्यः प्रत्यक्षाऽगोचरत्वात् स्थूलपदार्थस्वरूपैश्चिन्तयितुमशक्यत्वाच्च। तथा चायमात्मा अविकार्यः इन्द्रियकृतविविधक्रियाकृतविकृतावस्थाप्राप्तिरहितोयमात्मास्तीति ब्रह्मविद्भिरुच्यते। तस्मात् कारणात् उपर्युक्तप्रकारेणैनमात्मानं विदित्वा ज्ञात्वा मयेमे हन्यन्ते इति अनुशोचितुं प्रतिक्षणं वारंवारं शोचितुं नार्हसि ॥ २६ ॥

अथवा यदि स्नेहातिरेकाद्विस्मृततत्त्वज्ञानस्त्वं, अज्ञजनवत् आत्मानं नित्यजातं देहेन सहोत्पद्यमानं नित्यं वा देहेन सह मृतं मरणावस्थासंपन्नं क्षणमात्रं स्थूलबुद्ध्या नास्तिकमतमवलंब्य वा तथा मन्यसे चेत् तथापि हे अर्जुन अनेन प्रकारेण वैकल्यभावेन शोचितुं नार्हसि ॥ २७ ॥

यदि देहेन सहात्मनो विनाशश्चेच्छोकः स्वाभाविक एव पुनः कथं शोको न करणीय इत्यत आह—जातस्य प्राप्तजन्मन उत्पन्नस्य मर्यादितायुष्कस्य मनुष्य-

or dried. It is eternal, hence it is omnipresent, hence firm, therefore it is immovable and therefore ancient.

26 This Self is said to be unmanifest (i.e. beyond the reach of the organs of sense), inconceivable (i.e. beyond the reach of the mind) and immutable. Knowing, therefore, the Self to be such, you should not grieve.

27 Or if you think him to be constantly born and constantly dying, even then, O mighty one, you should not grieve for him.

28 Because (according to your unenlightened reasoning) death is certain for the born, and birth is certain for

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ॥
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२९॥

स्य. मृत्युर्हि अवश्यं मरणं भवतीति ध्रुवं निश्चितं त्रिकालाबाधितमेव, तथैव मृतस्य च स्वकृतकर्मफलभोगाय पुनर्जन्मोत्पत्तिर्भवतीत्यपि ध्रुवं निश्चितमेव पूर्वपूर्वोत्तरोत्तर कृतकर्मफल भोगस्तु दुर्निवार एव अर्थात् मृत्युलोकवासिनां जन्ममरणरूपं चक्रपरिवर्तनं तु दुर्निवारमपरिहारार्थं चास्ति तस्मात् आत्मापि देहेन नाशस्वभावोऽनित्य एवेति मत्वापि तादृशे अपरिहार्ये केनापि निवारयितुमशक्ये जन्मानंतर मरणं मरणानंतरं जन्मेति परमात्मनाऽपि परिहर्तुमनर्हेऽवश्यंभाविनि नश्वरेऽर्थे वस्तुनि पदार्थे सर्वशास्त्रतत्वज्ञस्त्वं शोचितुं नार्हसि न योग्योसि ॥ २८ ॥

वस्तुतः पांचभौतिकशरीरस्यैव नाशो नात्मनः अधीतशास्त्रैरवगततत्वज्ञानेनेतःपरमुच्यमानसिद्धांत एवास्माभिः स्वीकार्य इति भावेनोपर्युक्तश्लोकद्वयेन नास्तिकमतं श्रावयित्वा पुनस्तत्त्वज्ञानमनुसृत्य वदति अव्यक्तेति— सत्वादिरूपेण निरूप्यमाणे व्यक्तिरस्य नास्तीति अव्यक्तः अव्यक्तोऽतीन्द्रियग्राह्यः सूक्ष्मः सनातनः सर्वभूतेष्वोतप्रोतः पंचमहाभूतमयः ज्ञानेन्द्रियागोचरो योगाभ्यासवशादवसेयः सर्वविश्वस्य बीजभूतोऽव्याकृतः सर्वकार्यकारणशक्ति समाहाररूपोऽव्यक्ताऽव्याकृताकाशादिनामवाच्यः परमात्मन्योतप्रोतभावेन समाश्रितः यथा च "अव्यक्तमात्मा क्षेत्रज्ञः शाश्वतो विभुरव्ययः ॥" अव्यक्तं अव्यक्तरूपः परमात्मरूप एवात्मा आदौ येषां तानि भूतानि पंचमहाभूतोद्भूतानि शरीराणि अव्यक्तादीन्यासन् । अर्थात् अस्य देहस्योत्पत्तेः प्रागयं देहः पंचमहाभूतेषु विभक्त आसीत् देहस्थो देही च अव्यक्तरूप आसीत् । परमात्मांशभूताऽव्यक्तजीवरूपेण स्थितानि पंचमहाभूतान्यासन् तानि पुनर्मध्ये ऽवस्थांतरापन्नानि जन्मरूपव्यक्ताऽभिव्यक्ताऽवस्थान्तरं गतानि पंचमहाभूतानि जन्मसंज्ञया बोध्यन्ते तदा व्यक्तमध्यानि । पुनश्च अव्यक्तनिधनानि अव्यक्ते परमब्रह्मरूपे परमात्मन्येव निधनमन्तर्धानं येषां तानि तादृशानि पंचमहाभूतानि सन्ति ।

the dead; therefore you should not grieve over the inevitable occurrence (of birth and death).

29 All beings are of the nature of the unmanifest Self (which is of the nature of Brahman) before birth. They become manifest in gross form as long as embodied, and again they return to their unmanifest state at dissolution. What is there to grieve about in this?

In fact it is the body evolved from the five elements that dies, not the soul. To those who have glimpsed

शरीरोपादानकारणानि पंचमहाभूतानि पूर्वमव्यक्तरूपाण्यासन् तदनंतरं परमात्मेच्छया तदंशभूतात्मसंयोगेन तान्येव व्यक्तरूपं प्राप्तानि जीवव्यपदेश प्रतीतान्यासंस्तदा व्यक्तमध्यानि। तेषां पंचमहाभूतानां मध्यदशैव प्राणिमात्रदर्शनं पुनस्तानि पंचमहाभूतानि शरीरपातादनंतरं अव्यक्तरूपे ब्रह्मण्येव विलयं गच्छन्तीत्यव्यक्तनिधनानि तादृक्पंचमहाभूतविक्रियात्मकेषु तत्र शरीरेष्वव्यक्तक्रीडारूपेषु का परिदेवना अर्थादेष आत्मा आदावव्यक्तः मध्ये व्यक्तो विकृतिं विकारमापन्नोऽन्ते चाऽव्यक्तः। मध्ये चात्मनो विकृतिर्न प्रकृतिः स्वभावः। परमात्मनो विचित्रलीलया ब्रह्मांडस्य विचित्रस्वभावत्वेन सृष्टिस्थितिनाशाः स्वभावसिद्धा एव तत्र का परिदेवना कीदृशः शोकः कस्य वा शोकस्त्वादृशप्रज्ञावतो युज्यते? ॥ २९ ॥

the truth by their study of the scriptures, the doctrine hereinafter expounded should alone be acceptable. On this view, after having put forth the materialistic outlook in the two previous stanzas, the Lord returns to the spiritual standpoint:—*Avyakta* "unmanifest" is what has no *vyakti* or manifestation according to the usual canons of existence. It is beyond the grasp of the senses, subtle, eternal, as if woven into the very texture of all beings, of the form of the five (subtle) 'elements', beyond the senses of perception but discerned by the practice of yoga, the indeterminate seed of the whole universe, synthesis of all potentiality of cause and effect and synonymous with "indeterminate", "ether" etc., dependent on the Supreme Self as intimately associated with It—as it has been said, "The unmanifest is the soul or knower of the field, eternal immutable pervader." भूतानि the creatures, bodies formed out of the five elements, had the unmanifest (form of Supreme Spirit) for their source or soul अव्यक्तादीनि. That is, before its appearance this body was dispersed among the five elements and its animating soul was unmanifest. The five elements which were in the form of the unmanifest soul, a portion of the Supreme, came into manifestation in the middle

आश्चर्यवत् पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ॥
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ ३० ॥

सहस्रशो मनुष्येषु परमात्मस्वरूपं कश्चिदेवैनमव्यक्तमविनाशिनमात्मान-
माश्चर्यवददृष्टपूर्ववदद्भुतवस्तुदर्शनवत् पश्यति द्रष्टुं शक्नोति यथा च श्रीगोविं-
मध्ये of their evolutionary process, *i.e.* assumed a new state known as "birth" व्यक्तमध्यानि. Again these five elements disappear into the unmanifest or the Supreme Itself, अव्यक्तनिधनानि एव.

Thus the five elements, material cause of the body, were first in the unmanifested state; then for a time, by will of the Supreme, are associated with the soul—a portion of It—and thus come into appearance. This middle condition of the elements gives rise to the various perceptible beings. Again at the fall of the body the elements vanish into the unmanifested Spirit, hence the statement अव्यक्तनिधनानि "whose end is in the unmanifest." So why grieve का परिदेवता for these bodies तत्र शरीरेषु, which are only a modification of the above-described five elements, a mere play of the unmanifest? In brief, this soul was at first unmanifest, in the middle manifested in modified state, and finally too unmanifest. In the middle state itself we see the soul in a modified form विकृतिः, not as it is in itself प्रकृतिः, स्वभावः. In the Supreme's miraculous play the universe has assumed an ineffable character; and appearance, subsistence and disappearance are innate in it. What is there to grieve for in this fact, especially to a wise man like you (Arjuna)?

30 Some see him as if wonderful; some describe him as wonderful; some hear of him as wonderful; in spite

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ॥
तस्मात् सर्वाणि भूतानि नात्र शोचितुमर्हसि ॥ ३१ ॥
स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ॥
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ ३२ ॥

दभगवत्पादाः "भ्रूयुगमध्यगतं यच्छिखिविद्युत्सूर्यवज्जगद्भासि॥ केषांचित्पुण्यकृतामुन्मीलति चिन्मयं ज्योतिः॥" तथैव सहस्रेषु कश्चिदेवैनमात्मानमन्यः कोपि मनुष्य आश्चर्यवत् आश्चर्योत्पादकाद्भुतवस्तुवद् वदति वक्तुं शक्नोति। अन्यः सहस्रेषु कश्चिदेवैको मनुष्य एनमात्मानमाश्चर्यकरवस्तुवत् शृणोति श्रोतुं शक्नोति तथापि दृष्ट्वा उक्त्वा श्रुत्वापि कश्चिदपि स द्रष्टा वक्ता श्रोता चैनमात्मानं यथार्थरूपेण वस्तुतः साक्षान्न वेद न ज्ञातुं निर्णेतुं शक्नोति ॥ ३० ॥

हे अर्जुन, सर्वस्य आब्रह्मस्तंबपर्यंतस्य प्राणिमात्रस्य नाशस्वभावे देहे विनश्यति सत्यप्ययं देही जीव आत्मा नित्यं सर्वदा सर्वकालमवध्यो विनाशरहितो हन्तुमशक्योस्ति। तस्मात्कारणादात्मनो वधाभावात् शरीरसंयोग वियोगयोरवश्यंभावित्वादात्मनः परमात्मस्वरूपत्वाच्च सर्वाणि भूतानि त्वत्संमुखमुपस्थितानि योद्धुमुद्यतानि गुरुपुत्रपौत्रादिस्वजनरूपेण विद्यमानानि स्वजनरूपाणि भूतानि शोचितुं नार्हसि ॥ ३१ ॥

तत्त्वज्ञानदृष्ट्या त्विदमेवास्ति परं धर्मशास्त्रदृष्ट्यापि स्वधर्मं क्षात्रधर्ममनुसृत्य स्मृत्वापि स्वधर्मापहार्यत्वात् त्वं विकम्पितुं धर्मरूपाद्युद्धान्निवर्तितुं विचलितुं नार्हसि। क्षत्रियवर्णस्य धर्म्यात् धर्मानपेतात् परलोककल्याणकरात् स्वर्गप्राप्तिसाधनाद्धर्मशास्त्रप्रतिपादिताद्युद्धादन्यत्किमपि वस्तु क्षत्रियस्य श्रेयः कल्याणकरं न विद्यते ॥ ३२ ॥

of (seeing, describing and) hearing of him so, none indeed knows his real nature.

31 The Self, O Arjuna, dwelling in the bodies of all beings is always such that he cannot be killed. It is therefore, not proper for you to grieve for all created beings (relations) here (on the field of battle).

32 (Such being the philosophical instruction) looking also to your own duty, you should not waver, for to a Kshatriya there is nothing more beneficial than a righteous war.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ॥
सुखिनः क्षत्रियाः पार्थ लभंते युद्धमीदृशम् ॥ ३३ ॥
अथ चेत् त्वमिमं धर्म्यं संग्रामं नं करिष्यसि ॥
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३४ ॥
अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ॥
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३५ ॥
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ॥
एषां च त्वं वहुमतो भूत्वा यास्यसि लाघवम् ॥ ३६ ॥

हे अर्जुन सुखिनः पूर्वजन्मसुकृतकर्मप्राप्तसुखमनुभवंतः क्षत्रियाः उपपन्नं प्राप्तं अपावृतमुद्घाटितमावरणहीनं स्वर्गद्वारसदृशमीदृशं युद्धं यदृच्छया भाग्यवशादेव दैवेच्छयैव क्वचिदेव लभन्ते ॥ ३३ ॥

अथ तथापि मद्वचनमुल्लंघ्य त्वमिमं धर्म्यं इहामुत्रकल्याणकरं क्षत्रियधर्मोचितं युद्धं न करिष्यसि चेत् ततस्तेन तव दुर्वर्तनेन त्वं स्वधर्मं स्वक्षत्रियधर्मं कीर्तिं यशश्च हित्वा त्यक्त्वा पापमवाप्स्यसि अधर्मपराभूतः सन्पापभाग्भविष्यसि ॥ ३४ ॥

भूतानि सर्वं जगत् अव्ययां प्रलयकालपर्यंतं गीयमानां शाश्वतीं ते अकीर्तिं अपकीर्तिं कथयिष्यन्ति । संभावितस्य पृथुयशसः प्रसिद्धपराक्रमस्य जगत्प्रसिद्धसुकीर्तिमतः पुरुषस्याऽकीर्तिरपयशो मरणादपि मृत्योरपि अतिरिच्यते अधिकदुःखरूपा भवति ॥ ३५ ॥

योद्धुं येऽत्रोपस्थिता महारथा योधा रणाद् भीष्मद्रोणकर्णादिभयादुपरतं परावृत्तं निवृत्तं त्वां मंस्यंते चिंतयिष्यन्ति । एषामुपस्थितयोधानां मध्ये त्वं

33 Only the fortunate Kshatriyas, O Arjuna, obtain such a fight, occurring by chance, like an opened door of heaven.

34 Now (disregarding my word), if you will not engage in this righteous war, you will be abandoning your duty and glory, and will incur sin.

35 Men will recount your everlasting disgrace; and to one who is highly honoured, disgrace is worse than death.

36 All the great heroes will think that youw ithdrew from the battle-field through fear. And you, who

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाऽहिताः ॥
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३७ ॥
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ॥
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३८ ॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ॥
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३९ ॥

बहुमतः भूत्वा विश्रुतपराक्रमोऽपि सन् पुनः लाघवं यास्यसि त्वद्गुणपराक्रम-मुग्धानामेषां मनसि त्वदर्थे बहुमानं विद्यते स एव त्वमेषां मते भीरुरिति लाघवं क्षुद्रतां प्राप्स्यसि ॥३६॥

तवाहितास्तव शत्रवो दुर्योधनाद्यास्तव सामर्थ्यं बलं पराक्रमं निन्दन्तः सन्तोऽवाच्यवादान् त्वदर्थेऽनुचितान् वक्तुमनर्हान् दूषणोक्तिपूर्णान् लज्जास्पदान् बहून् लोकापवादान् वदिष्यन्ति। ततो नु तस्मान्निन्दाकरप्रसंगादन्यत् किं दुःखतरमधिकदुःखप्रदं स्यात् ? न किमपि ॥ ३७ ॥

अत्र धर्मक्षेत्रे कुरुक्षेत्रे क्षत्रियधर्ममवलंब्य शत्रुभिर्हतश्चेत् स्वर्गं गमिष्यसि। तान् शत्रून् जित्वा वा महीं भोक्ष्यसे, त्वया शत्रवो जिताश्चेन्निष्कंटकां पृथ्वीं भोक्ष्यसे तस्मात् एतद्द्वयं विचार्य हे अर्जुन कृतनिश्चयः दृढनिश्चयो भूत्वा युद्धाय योद्धुं उत्तिष्ठ सज्जो भव ॥ ३८ ॥

सुखं च दुःखं च समे समाने कृत्वा "दुःखेष्वनुद्विग्नमनाः सुखेषु विगत-स्पृहः" तादृशो भूत्वा लाभः अलाभो हानिः तौ समानौ मत्वा जयः अजयः पराजयः तौ समानौ मत्वा ततो युद्धाय युज्यस्व युध्यस्व एवमनेन प्रकारेण क्षत्रियधर्ममनुसृत्य कर्माणि कुर्वंस्त्वं न पापमवाप्स्यसि न पापभाग्भविष्यसि ॥३९॥

have been esteemed highly among them, will be thought of lightly.

37 Your enemies will speak many an unspeakable word disparaging your strength. What can be more distressing than this ?

38 You will obtain heaven if slain (on this holy field); you will enjoy the earth if victorious; therefore get up, O Arjuna, determined to fight.

39 Consider as equal, pleasure and pain; gain and loss; victory and defeat. Then join in the warfare; thus (doing your duty as a warrior) you will not incur sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ॥
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ४० ॥

नेहातिक्रमनाशोस्ति प्रत्यवायो न दृश्यते ॥
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४१ ॥

ते तुभ्यं एषा सांख्ये सम्यग्ज्ञाने ब्रह्मज्ञानविषयके शास्त्रे यादृशी निश्चयात्मिका बुद्धिरुचिता साऽभिहिता तज्ज्ञानं कथितं एषैव बुद्धिः ज्ञानं सांप्रतं योगे कर्मयोगे कर्मकौशले व्यवहारे यथा युज्यते तु तथैव शृणु स्वीकुरु जानीहि अनुसर। यया उपयुक्तया बुद्ध्या युक्तस्त्वं हे अर्जुन कर्मबन्धं कृतकर्मफलरूपेण यो बंधस्तं प्रहास्यसि त्यक्ष्यसि। द्वंद्वभावरूपवासनाबद्धमनसैव कर्मसु मनुष्या निबद्धास्तद्वासनाबद्धद्वंद्वभावत्यागे बंधमुक्ता एव ॥ ४० ॥

इह अस्यां बुद्धौ एतादृशे द्वंद्वातीतरूपे तत्त्वज्ञाने अतिक्रमनाशो नास्ति प्रत्यवायोपि न दृश्यते। सांख्यज्ञाननिष्ठेन द्वंद्वातीतमनसा सुखदुःखलाभालाभजयाजयवासनाविरहितेन यानि कार्याणि क्रियंते तत्र कर्मयोगे चित्तवृत्तिनिरोधलक्षणवत् क्वचिदतिक्रमे प्रमादे जाते सत्यपि तस्य द्वंद्वातीतस्य मनुष्यस्य नाशोऽधःपातो न भवति तथा तेन प्रज्ञापराधजन्यातिक्रमेण प्रत्यवायः पापमपि न ब्रह्मज्ञानसिद्धांतेन दृश्यते न कल्प्यते न भवति। कुत इत्याह स तु परार्थबुद्ध्या विहितो धर्म एव तस्य धर्मस्य स्वल्पमपि महतो भयाद्दुःखपरिभवात् त्रायते रक्षति अर्थात् अल्परूपेणाप्याचरितधर्मस्य फलं न नश्यति अधिकधर्माचरणेऽधिकं फलमल्पधर्माचरणेऽल्पं फलं तु भवत्येव ॥ ४१ ॥

40 This instruction set forth to you now is in accordance with the Samkhya. Now hear the same teaching as according to the Yoga. Possessed of this teaching you will cast off the bondage of action (which is the result of the attitude of duality).

41 In this (knowledge beyond duality, unlike the yoga which consists in the suppression of the functions of the mind) there is no danger resulting from the trangression of the rules. There is also no possibility of sin in it. Even a little (practice) of this Karmayoga saves one from great fear (of unrighteousness).

व्यवसायात्मिका बुद्धिरेकैव कुरुनन्दन ॥
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४२ ॥

द्वितीयाध्यायस्यैकादशश्लोकादारभ्य ३९ श्लोकपर्यंतमर्जुनमोहपरिहाराय द्वंद्वभावजन्यवैकल्यनिवृत्तये युद्धे प्रविवर्तयिषुः श्रीकृष्णः सांख्यज्ञानमुपदिश्य सांख्यसंस्कृता बुद्धिः कीदृशीति प्रतिपाद्य ४० तमश्लोके सांख्यसंस्कृताया बुद्ध्याः फलमवादीत्। पुनश्च ४१ तम श्लोकेन तस्यां बुद्धौ प्रज्ञापराधजन्यदोषशंकां निरस्य पुनरेवोपर्युक्तसांख्यबुद्धिमतां जनानां दशां निर्वर्ण्य तमेवोद्देशं ४२ तमश्लोकेन दृढयन्नाह-

हे अर्जुन, व्यवसायात्मिका—व्यवसायो विविधप्रकारा प्रवृत्तिः संसारव्यवहारविविधोपाधयस्तैरावृता या बुद्धिरेकैव एकप्रकारैकपरिणामा एवेति निश्चितं। अर्थात् सुखप्राप्तिदुःखनिवृत्तिरूपैकप्रकारपरिणामरूपिण्येव व्यवसायात्मिका बुद्धिरस्ति प्रपंचपरिचितविविधप्रवृत्तिवशंगतानां व्यवसायिनां जनानां बुद्धिरेकप्रकारैव। अनया सुखदुःखाकुलया व्यवसायात्मिकया बुद्ध्या नात्मतत्त्वज्ञानमनुभवितुं शक्यते यतस्ते देहात्मैक्यबुद्धयः। विविधसुखप्राप्तिरूपव्यवसायासक्तचित्तास्ते शरीरशरीर्यैक्यबुद्ध्या सुखनाशे शोचन्ति दुःखनाशे हृष्यंति देहनाशे चात्मनाशमिव मन्यमानाः शोकसंकुला भवन्ति यतस्तेषां विविधसुखदुःखप्रदव्यवसायावृता बुद्धिस्तादृशैकप्रकारा एकदेशज्ञानैवैकप्रकारसुखदुःखहर्षशोकलाभालाभादिभावबद्धा एव।

42 To remove Arjuna's delusion and perturbation due to the dualistic attitude and to urge him to fight, Shri Krishna taught him the Samkhya knowledge from the 11th to 39th stanza of this chapter and explained the nature of the intellect which has cultivated that knowledge. In the 40th stanza he mentioned the result of such a cultured intellect and again in the 41st, removing the suspicion of any untoward outcome by that intellect on account of any ignorant transgression, he envisages the state of the people endowed with such Samkhya intelligence and corroborates the matter thus in the 42nd:

O Arjuna, it is certain that the intelligence enveloped by the various worldly activities is of one mode, one result, viz. seeking happiness and avoiding pain. Such is the one-pointed intelligence व्यवसायात्मिका बुद्धिः एका

पुनरऽव्यवसायिनां बुद्धयस्तु तद्विपरीता एव। अऽव्यवसायविविधसंसारव्यवहारप्रवृत्त्यपरायत्तज्ञानानां सदसद्विवेकबुद्धीनां निष्कामानामधिगतनिर्णीततत्त्वनिश्चयानामनेकशास्त्रज्ञानपूर्णा विविधज्ञाननिभृता बहुशाखा विविधज्ञानशाखाविशालाः सर्वविषयपूर्णज्ञाना अनंतास्तलस्पर्शिज्ञानविज्ञानपूर्णाः सर्वत्राऽकुंठिता इतरैरतर्क्या बुद्धयः। परमतत्त्वज्ञानेन देहात्मभिन्नदृशस्ते च शरीरनाशे नात्मानमनुशोचन्ति ॥

त एव देहात्मभिन्नदृशो ज्ञानिनोऽव्यवसायिनो विविधज्ञानविभवेन सर्वशाखीयज्ञानसर्वज्ञत्वेन समाधियोग्या भवन्ति। तेषामऽव्यवसायिनां विविधशास्त्रज्ञानपूर्णा बहुशाखा अनंता अकुंठिताः सर्वपारगाः समाधियोग्या बुद्धयः स्युः। समाधिसिद्धांस्तांस्तारयन्ति भवार्णवात् परं च व्यवसायात्मिका बुद्धिर्मनुष्यान् संसारे सांसारिकसुखदुःखप्रदव्यवहारेषु बध्नाति ततो व्यवसायात्मिकबुद्धयो जना देहात्मैक्यदृशो मोक्षमार्गसोपानरूपसमाधिभ्रष्टा भवन्ति ॥ ४२ ॥

प्रचलितगीतायां "व्यवसायात्मिका बुद्धिरेकेह" एका इह इति पाठस्तदा प्राचीनपाठो "व्यवसायात्मिका बुद्धिरेकैव" एका एव इति विद्यते। इहाऽपेक्षया एव पाठो हि वरीयान्। एवशब्देन "व्यवसायात्मिका" विशेषणं प्रकृतप्रसंगसंबद्धं भवति तदनुबंधेन युक्तं च। इह शब्देनाऽस्मिन् जगत्यस्मिन् संसारे, ईश्वराराधनरूपे कर्मयोगे, परमेश्वराराधनरूपे श्रेयोमार्गे, इत्याद्यर्थाः टीकाकारैः प्रतिपादिताश्चासंबद्धाः प्रसंगानर्हा एव। सांख्यज्ञानसंस्कृताया बुद्ध्या

of all known beings engaged in the several activities of the universe. With such an intelligence which is subject to pleasure and pain they cannot experience the true knowledge of Self, for they think that the body is the Self. With minds attracted to the activities designed for attaining various kinds of happiness, they recognise no difference between the body and the Dweller in the body, grieve at the ceasing of pleasure, exult at the disappearance of pain and succumb to sorrow at the fall of the body as if their very self were dead. For their intelligence is enveloped in activities giving different kinds of pleasure and pain, it is confined to this one impulsion and is therefore of limited knowledge, it cannot transcend the singular attitude of subjection to pleasure and pain, joy and grief, gain and loss etc.

एव प्रसंगश्चात्रोपदेशो । नार्जुन ईश्वराराधनपराङ्मुखो नास्तिको वा । न च सर्ववेदशास्त्रप्रवीणेऽर्जुने तत्संभवति न च तत्प्रसंगोऽपि । अत इह शब्देन परमेश्वराराधनाद्यर्था व्यर्था एव ! स्वस्वमतसिद्ध्यर्थमपि एव शब्देऽविद्यमाने सर्वैरेव सोऽध्याहृतः अत एवात्र इह स्थाने एव पाठ एवोचितः ।

श्लोकस्यास्यार्थोऽद्यावधि यथाच प्रचलितः स नोचित इति नः प्रतिपादितं । श्लोकेऽस्मिन्व्यवसायात्मिका बुद्धिश्चाऽव्यवसायिनां बुद्धयश्चैतच्छब्दानां येऽर्थाः प्रतिपादिताः सर्वटीकाकारैर्न तथा श्रीकृष्णवेदव्यासाशयः। तयोराशयो नैकेनापि टीकाकृता प्रकटीकृत इति स्पष्टं ।

द्वितीयाध्यायस्य एतच्छ्लोकविवेचनात् प्राक् श्रीकृष्णश्चात्मतत्त्वं विवृणोति सांख्यशास्त्रांतर्गतं । अत्र च श्रीकृष्णस्यांतर्गतः प्रकटो वाऽऽशयः स एव यच्छरीरं नाशस्वभावमात्मा चाविनाशीति । आत्मनोऽविनाशित्वसिद्ध्ये एवायमुपदेशः देहे नष्टे आत्मा न नश्यतीत्थं प्रतिपाद्य युद्धे प्रवर्तयितुमेव । हेतुरयं स्पष्टः सन्नप्यहेतुकमेव सर्वटीकाकृद्भिर्व्यवसायाऽव्यवसायशब्दचित्रं विचित्रं चित्रितमिति चित्रं । व्यवसायशब्दस्यार्थो ज्ञान्यात्मतत्त्वज्ञः श्रीकृष्णभक्तिपरायणो श्रीरामभक्तः परमेश्वरभक्तः परमेश्वर एकनिष्ठ इत्यादि भावैर्विवेचितः । अव्यवसायिशब्दस्य चार्थः प्रमाणजनितविवेकरहितोऽप्रामाणिकोऽप्रामाणिकबुद्धिरीश्वराराधनबहिर्मुखः कामी अज्ञानी अनिश्चिततत्त्वार्थो विवेकबुद्धिरहितश्चेत्यादिवाक्यैर्निर्णीतष्टीकाकारैः । विपरीतेन तेन शब्दार्थेन समग्रश्लोकार्थवैयर्थ्यमेव जातं ।

But the intellect of those who have no such design is just the opposite. Their knowledge is not subjugated by the multifarious worldly activities, their intelligence discriminates between the real and the unreal, they have no desire, their resolution is born of the realisation of truth. The intellect of such men will be replete with the knowledge of many sciences, complete with varied wisdom, embracing many branches of knowledge, wide, perfectly aware of all subjects, infinite, thorough, wise and full of the supramental knowledge, never incapable in any direction, undivinable to others. Perceiving the body and the soul distinctly by their knowledge of the supreme truth, they do not grieve for the soul at the fall of the body.

And these sages who do not confuse the body with the soul and are free from action, become qualified for

प्रतिटीकाकारोक्तीनां संपूर्णोद्धारेणातिविस्तरो वैकल्यकरो वाचकानामिति समासेनात्र तत्तट्टीकाकारवाक्यान्येवोद्धृतानि ।

श्री शंकराचार्याः—

"व्यवसायात्मिका निश्चयस्वभावा एकैव बुद्धिः अव्यवसायिनां प्रमाणजनितविवेकरहितानां बुद्धयो बहुशाखा बहुभेदाः प्रतिशाखाभेदेन ह्यनन्ताश्च बुद्धयः ।"

श्री आनंदगिरिः—

"व्यवसायात्मिका बुद्धिः सा एव एका प्रमाणभूता बुद्धिः। अव्यवसायिनां अप्रामाणिकानां अप्रामाणिकबुद्धीनां स्वकपोलकल्पिता बुद्धयः बहुशाखा अनंताश्च।"

श्रीधरस्वामी –

"इह ईश्वराराधनलक्षणे कर्मयोगे व्यवसायात्मिका परमेश्वरभक्त्यैव ध्रुवं तरिष्यामीति निश्चयात्मिका एकैव एकनिष्ठैव बुद्धिर्भवति। अव्यवसायिनां ईश्वराराधनबहिर्मुखानां कामिनां अनन्ता बहुशाखाश्च बुद्धयो भवन्ति।"

सांख्यज्ञानोपदेशे क्वात्र परमेश्वरभक्तिप्रवेशः ? देहात्मतत्वविनिश्चये ज्ञानेऽत्र कुतः परमेश्वरानयनं ?

श्री नीलकंठः—

"व्यवसायस्तत्त्वनिश्चयस्तदात्मिका बुद्धिरंतःकरणप्रवृत्तिः अहं ब्रह्मास्मीति वाक्यजन्या ब्रह्मविद्याभिधाना एका एव। अव्यवसायिनां अज्ञानिनां तु बुद्धयः..."

yogic contemplation by the power of their varied knowledge and their fullness of wisdom. Their intellects, multifarious, infinite and all-accomplishing, are adapted for contemplation and free them from the thraldom of worldly existence after they have attained perfection in the state of contemplation. But the intellect subject to activism binds men to the world, to the activities resulting in worldly pleasure and pain, and such men considering there is no soul but the body are unfit to climb the stairs of contemplation leading to absolution. (42)

While the vulgate reads व्यवसायात्मिका बुद्धिरेकेह, the ancient text runs ०बुद्धिरेकैव. Nowt he reading एव is better than इह as it relates the attribute व्यवसायात्मिका to the context and is therefore appropriate, while the latter

नीलकंठस्य कीदृशोयं तत्वनिश्चयात्मको व्यवसायः? अहं ब्रह्मास्मीति कीदृशी अंतःकरणप्रवृत्तिः? कीदृशीयं ब्रह्मविद्या व्यवसायशब्दसिद्धा?

तत्त्वप्रकाशिका—

"इह जीवलोके व्यवसायात्मिका बुद्धिरेका भगवत्तोषणात्मकमेव कर्म कर्तव्यं नान्यत्, त्वत्प्रसादेन तरिष्यामो नान्याराधनेनेति निश्चयो व्यवसायस्तदात्मिका बुद्धिः। अव्यवसायिनां अनिश्चिततत्त्वानां बुद्धयः......।"

श्रीकृष्णः कस्य भगवतस्तोषणमुद्दिश्योपदिशति? यद्ययमर्थः सार्थकश्चेत्, श्रीकृष्णः कमप्यन्यं भगवंतमुद्दिश्यैव वदतीति सिद्ध्यते। श्रीकृष्णार्जुनौ नरनारायणरूपिणौ पूर्वजन्मनीह जन्मनि च व्यासश्च शंकरभक्ताः शंकरोपरिकृततपःप्राप्तसिद्धय एव। तर्हि किं भगवच्छंकरतोषणात्मकं कर्म कर्तव्यं नान्यदिति श्रीकृष्णोद्देशं विशदीकरोति व्यासस्तत्त्वप्रकाशिकाच? तथात्वेपि व्यवसायशब्दस्यायमर्थो नोपपद्यते चात्र नैतत्प्रसंगानुरूपो वा।

मधुसूदन-भाष्योत्कर्षदीपिका-परमार्थप्रपाकार-राघवेंद्र-तिलकप्रभृतयः सर्व एव टीकाकारा उपर्युक्तप्रकारेण प्रतिपादयन्ति "व्यवसायात्मिका बुद्धिरव्यवसायिनां बुद्धयः" एतच्छब्दान्।

शरीरशरीरिधर्मबोधात्मकसांख्यशास्त्रोपदेशप्रवृत्तः श्रीकृष्णः। न च कस्यचिद्भगवतो देवस्य भक्त्युपदेशाय। नात्र तत्प्रसंगोपि। नो चेत् कं भगवन्तं

gives rise to interpretations like "in this world", "in Karmayoga which is a form of worship", "in the path of salvation through devotion to God", put forward by the commentators but quite unrelated to the context. The discussion at this part of the teaching is about the intellect under the culture of the Samkhya knowledge. Arjuna is not averse to the worship of God, he is no materialist. That is inconceivable in him who was a past master of all scriptures and sciences. Nor does the context demand such a sense. Hence it is futile to assign meanings like "in the worship of God" to इह. Indeed in default of एव it has been assumed by all to bring out their own interpretations. Hence it is quite proper to read here एव instead of इह.

We have shown that the currenti nterpretation of the stanza is incorrect. The meanings assigned to व्यव-

परमेश्वरं बोद्दिश्य श्रीकृष्णोऽवादीत् ? वस्तुतो "व्यवसायात्मिका बुद्धि·" रस्यार्थो भगवत्तोषणात्मिकेति न भवति संभवति वा ।

व्यवसायः
सत्वं द्रव्ये गुणे चित्ते व्यवसायस्वभावयोः—हेमचंद्रः
द्रव्याऽसुव्यवसायेषु । सत्वं-अमरः
षड्गुणो व्यवसायश्च—चाणक्यः
सर्वथा सदृशं सीते मम ह्यस्य कुलस्य च ॥
व्यवसायमनुप्राप्ता कान्ते त्वय्यतिशोभनं ॥—वाल्मीकिः

अर्थात् व्यवसायो विविधसुखदुःखप्रदा प्रवृत्तिः विविधोपाधिसंकुल-बुद्धेरवस्था ।

वेदोपनिषन्मीमांसादर्शननिरुक्तपुराणेतिहासादिषु क्वापि व्यवसाय-शब्द एकाग्रता निश्चयात्मकं तत्वज्ञानं भगवत्तोषणात्मकं कर्मेत्यर्थे न प्रतिपादितः प्रत्युत शरीरमनःप्रवृत्तिर्विविधोपाधिरूपा क्रियैव व्यवसाय इति दृश्यते । अनेन सिद्ध्यति यद् व्यवसायात्मिका बुद्धिः इति विविधप्रकारेणात्मनः शरीरस्य च प्रवृत्तिः सुखदुःखोत्पादिका वृत्तय एव ।

व्यवसायवान् व्यवसायी व्यवसायोऽस्यास्तीति व्यवसायविशिष्टे वाणिज्यकारके विविधैहिकप्रवृत्तिपरायणो व्यापारोद्यमासक्तो नैकसुखभोगविलासलिप्सुः । ततोऽ

सायात्मिका बुद्धिः and अव्यवसायिनां बुद्धयः by all commentators are not in accordance with Shri Krishna's or Vyasa's idea. It is clear that their intention has not been brought out by any commentator.

Shri Krishna has in this chapter, before the stanza under discussion, expounded the principle of the soul as in the Samkhya system. Here too his purport, implied or explicit, is that it is of the body to decay while the soul is decayless. This teaching is to establish the undecaying character of the soul. The object is to prompt Arjuna to fight by showing that the soul does not die when the body falls. Though this motive is clear, it is indeed surprising that the commentators should have made such a mess of the words व्यवसाय and अव्यवसाय. They have taken a व्यवसायिन् to be a sage, knower of the truth of the soul, exclusively devoted to Shri Krishna

व्यवसायः अव्यवसायी अव्यवसायवान् एतच्छब्दास्तद्विपरीतार्था व्यवसायराहित्य-शांतिसमाध्युचितरहःस्थानयतचित्तात्माऽपरिग्रहार्थबोधकास्तदर्थप्रतिपादका इति स्पष्टमेव तद् वस्तु। श्रीकृष्णोऽर्जुनमुपदिशति यत् व्यवसायात्मिका बुद्धिः विविधोपाधि प्रवृत्तिकारिणी बुद्धिरेका एव एकप्रकारैकोद्देशैव। यद्यद्वस्तुसुखापेक्षा तत्र तत्र प्रवृत्तस्वभावा। यथाहि स्त्रीसुखं कामयमाना बुद्धिस्तत्प्राप्तिव्यवसायं प्रवृत्तिं वा भजते। संसारस्य विविधविलासैश्वर्यभोगकामा बुद्धिस्तदवाप्तिसाधनव्यवसायं, दारिद्र्य-दुःखगदाकुला तन्निवृत्तिरूपं व्यवसायं, स्वर्गकामा वेदादिप्रतिपादितयज्ञादिकर्मरूपं व्यवसायं, प्राप्तदुःखव्याकुला तन्निवारणरूपं व्यवसायं भजते सा व्यवसायात्मिका बुद्धिर्भेदप्रचुराप्युद्देशैनैका एकप्रकारैकविधपरिणामा न तया व्यवसायात्मिकया बुद्ध्याऽऽत्मतत्त्वनिश्चयो देहात्मतत्त्वज्ञानं वोद्भवति प्रत्युत अव्यवसायिनां परित्यक्तसंसारव्यवहारशरीरमनःप्रवृत्तीनां तत्त्वज्ञानिनामपरिग्रहाणां यतमनस्कानां सर्वोपाधिविरक्तानां रहःस्थितानां स्वपरभावपराणामपरापराविद्याविहारिणां सर्वव्यवसायशून्यानां सर्ववेदशास्त्रज्ञानपारगाणां बुद्धयो बहुशाखाः विविध-ज्ञानविज्ञानपारंगता अनंता मनसाऽतर्क्या अधिगततत्त्वार्थाः सर्वत्राऽकुंठिता अमुग्धा अस्तब्धाः सन्ति।

अनेन व्यवसायात्मिका बुद्धिः विशिष्टविविधोपाधिप्रवृत्तिसंकुला बुद्धिरित्युक्त्वा तत्रैवाग्रिमे श्लोके श्रीकृष्णो दृढयति, "व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥" अर्थात् एतादृशी व्यवसायपूर्णा व्यवसायिनां सुखदुःखानुबन्धिनी उपर्युक्ता व्यवसायात्मिका बुद्धिः समाधौ न विधीयते

or Shri Rama or the great God Shiva, and an अव्यवसायिन् to be an ignorant man devoid of the knowledge as determined by authoritative canons, averse to the worship of God, a slave to desires, devoid of discrimination and so forth. By assigning such contrary meanings the whole stanza has of course become meaningless.

We do not wish to tire our readers by quoting every commentator *in extenso.* Only the essential words are here extracted:

Shri Shankaracharya—व्यवसायात्मिका निश्चयस्वभावा एकैव बुद्धिः, अव्यवसायिनां प्रमाणजनितविवेकरहितानां बुद्धयो बहुशाखा बहुभेदाः प्रतिशाखाभेदेन ह्यनन्ताश्च बुद्धयः।

Shri Anandagiri—व्यवसायात्मिका बुद्धिः सा एव एका प्रमाण-भूता बुद्धिः, अव्यवसायिनां अप्रामाणिकानां अप्रामाणिकबुद्धीनां स्वकपोल-कल्पिता बुद्धयः बहुशाखा अनन्ताश्च।

समाधौ योगे देहात्मतत्वविनिश्चयात्मकज्ञानरूपे नोचिता। श्रीकृष्णश्च भगवान् व्यासश्च व्यवसायात्मिका बुद्धिरस्यार्थं टीकाकारमतपोषकं न चक्रतुरिति सिद्धम्।

अनेन च अव्यवसायी शब्दोऽपि स्वतः सिद्ध एव तथाप्युच्यते—

योगी युंजीत सततमात्मानं रहसि स्थितः॥

एकाकी यतचित्तात्मा निराशीरपरिग्रहः॥

समाधियोग्यस्थितिप्राप्तिकरा एवैते गुणा अव्यवसायवत एव पुरुषस्य स्युः।

समाधियोग्याऽव्यवसायिपुरुषस्य बुद्धिर्नैकदेशिका। अव्यवसायिभिः सर्वोपाधिविरक्तैर्योगमार्गप्रवृत्तैः किं किं ज्ञेयमिति प्रसिद्धमुपनिषत्सु चेतरेषु शास्त्रेषु वा।

श्रीगोविन्दभगवत्पादाः—

स्थिरदेहोऽभ्यासवशात्प्राप्य ज्ञानं गुणाष्टकोपेतं॥

प्राप्नोति ब्रह्मपदं न पुनर्भवावासदु.खे च॥

तस्माज्जीवन्मुक्तिं समीहमानेन योगिना प्रथमं॥

दिव्या तनुर्विधेया हरगौरीसृष्टिसंयोगात्॥

यतो वा इमानि भूतानि जायंते……तद्विजिज्ञासस्व तद्ब्रह्मेति…अन्नं ब्रह्मेति व्यजानात्……तद्विज्ञाय प्राणो ब्रह्मेति व्यजानात्……मनो०……विज्ञानं०……आनंदो ब्रह्मेति व्यजानात्……सैषा भार्गवी वारुणी विद्या परमे व्योम०

Shridhara Svamin—इह ईश्वराराधनलक्षणे कर्मयोगे व्यवसायात्मिका परमेश्वरभक्त्यैव ध्रुवं तरिष्यामीति निश्चयात्मिका एकैव एकनिष्ठैव बुद्धिर्भवति। अव्यवसायिनां ईश्वराराधन वहिर्मुखानां कामिनां अनन्ता बहुशाखाश्च बुद्धयो भवन्ति।

Why should devotion to God butt in here when Samkhya knowledge is being taught? Why should the supreme God परमेश्वर be brought in when the principles of the body and of the soul are being determined?

Shri Nilakantha—व्यवसायस्तत्वनिश्चयस्तदात्मिका बुद्धिरन्तःकरणप्रवृत्तिः अहं ब्रह्मास्मीति वाक्यजन्या ब्रह्मविद्याभिधाना एका एव। अव्यवसायिनां अज्ञानिनां तु बुद्धयः ...

Of what kind is this enterprise of ascertaining the truth mentioned by Nilakantha? What is the mental activity अंतःकरणप्रवृत्तिः born of the statement "I am Brahman"? What is the nature of this science of Brahman which is intended by the word व्यवसाय?

Tatva-prakashika—इह जीवलोके व्यवसायात्मिका बुद्धिरेका भगवत्तोषणात्मकमेव कर्म कर्तव्यं नान्यत्, त्वत्प्रसादेन तरिष्यामो नान्याराधनेनेति निश्चयो व्यवसायस्तदात्मिका बुद्धिः। अव्यवसायिनां अनिश्चिततत्वानां बुद्धयः...

न्प्रतिष्ठिता। य एवं वेद प्रतितिष्ठति॥ तैत्तिरीयो०

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद।

........महश्चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद।......षोडशं वर्षशतं जीवति य एवं वेद।......भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद।

लोकेषु	पंचविधं	सामोपासीत
वृष्टौ	,,	,,
सर्वास्वप्सु	,,	,,
ऋतुषु	,,	,,
पशुषु	,,	,,
प्राणेषु	,,	,,

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिन् लोके जुहोति यजते तपस्तप्यते अंतवदेवास्य तद् भवति॥ (छांदोग्यो०)

अन्धन्तमः प्रविशन्ति येऽविद्यायां रताः। ततो भूय इव तेतमो य उ विद्यायां रताः॥ ईशावास्यो०॥

शौनको ह वै महाशालोंऽगिरसं विधिवदुपसन्नः पप्रच्छ। कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति॥३॥

Which God's propitiation भगवत्तोषण is intended by Shri Krishna ? If this interpretation be correct, it follows that he should be speaking of some other God. Shri Krishna and Arjuna are Narayana and Nara; in the former incarnation and the present one they and Vyasa have been devotees of Shiva, they have obtained their powers by penance done in Shiva's name. Does then the *Tatva-prakashika* mean Shri Krishna's intention to have been that no other work should be done but भगवच्छंकरतोषणात्मकं कर्म propitiation of the God Shiva ? Still the word व्यवसाय can have no such meaning, nor does it suit the present context.

Madhusudana, the authors of *Bhashyotkarsha Dipika* and *Paramartha-prapa*, Raghavendra, Tilak and all other commentators explain the phrases व्यवसायात्मिका बुद्धिः and अव्यवसायिनां बुद्धयः in the same strain as above set forth.

तस्मै स होवाच। द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवाऽपरा च ॥४॥

तत्राऽपरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छंदो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते ।

यस्याग्निहोत्रमदर्शमपौर्णमास्यमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च। अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥ (मुंडको०)

अनेन निश्चीयते यदव्यसायिनां बुद्धयो बहुशाखाः सर्वशास्त्रांगोपांगज्ञानपूर्णा अनन्ता वा किंप्रकारा वा स्युरिति। व्यवसायात्मिका बुद्धिः सर्वोपाधियुता देहात्मज्ञानशून्या संसारसुखदुःखपर्याकुला च। अव्यवसायात्मिका अव्यवसायिनां बुद्धयस्तु परमतत्वदर्शिन्योऽपरापराविद्यालंकृता देहात्मज्ञानपूर्णाः समाधियोग्या ब्रह्मतादात्म्यकारिण्यः सर्वगुणसम्पन्नाश्चेति ॥ ४२ ॥

श्रीकृष्णस्य वेदव्यासस्य च मते व्यवसायात्मिका बुद्धिरेव निश्चितस्वभावा परमेश्वरभक्तिरूपैकनिष्ठा भगवत्तोषिण्यात्मतत्वनिश्चयबोधिकेत्यादिसर्वगुणगणान्विता श्रेष्ठा गरीयसी चेत् तथैवाऽव्यवसायात्मिका बुद्धिश्चाऽधमा तत्वार्थविवेकहीनाऽप्रामाणिकेश्वराराधनबहिर्मुखाऽज्ञानिजनोचिताऽनिश्चिततत्वेत्यादिसर्वदुर्गुणसम्पन्ना चेत् "व्यवसायात्मिका बुद्धिः समाधौ न विधीयते" चेति नव

Shri Krishna is launched upon an exposition of the Samkhya system which discriminates the attributes of the body and the soul, not on the inculcation of devotion to any God particularly, nor is this pertinent to the discussion. Which 'great God' परमेश्वर then can Shri Krishna particularly have in view ? As a matter of fact व्यवसायात्मिका बुद्धिः cannot mean a will to propitiate God भगवत्तोषणात्मिका.

As for the word व्यवसाय, we can consider the following citations :

सत्वं द्रव्ये गुणे चित्ते व्यवसायस्वभावयोः—Hemachandra.
द्रव्यासुव्यवसायेषु। सत्वं—Amara.
षड्गुणो व्यवसायश्च—Chanakya.

सर्वथा सदृश सीते मम ह्यस्य कुलस्य च।
व्यवसायमनुप्राप्ता कान्ते त्वय्यतिशोभनं ॥—Valmiki.

Thus व्यवसाय is activity resulting in various kinds of pleasure and pain, or the state of the intelligence

ब्रूयास्तां। यतः पुष्पितवाग्वादिनोऽविपश्चितो वेदवादपरा नान्यदस्तीति वादिनः कामात्मानः स्वर्गपरा जन्मकर्मफलेप्सवो भोगैश्वर्यगतिप्राप्तिकरक्रियाविशेषबहुल-वाग्वादिनो भोगैश्वर्यप्रसक्ता इत्यादिविशेषणविशिष्टा अव्यवसायिन एव टीका-काराणां मते परं श्रीकृष्णेन व्यासेन च एतद्विशेषणानि व्यवसायिष्वेवारोपितानि तत्र का गतिः? टीकाकारमतानुकूला श्रीकृष्णव्यासोक्तिश्चेदत्र "अव्यवसायात्मिका बुद्धिः समाधौ न विधीयते" इति ताभ्यां प्रतिपादितं स्यात्। परं "व्यव-सायात्मिका बुद्धिः समाधौ न विधीयते" इत्युक्त्वा व्यवसायात्मिकायां बुद्धौ व्यवसायात्मिकबुद्धिमत्सु वा तानि विशेषणानि न्यस्तानीत्यस्मन्मतं सिद्ध्यते युज्यते चैतदेवात्र।

which is confused by various circumstances. Nowhere in the Vedas, Upanishads, philosophical systems, lexicons, epics etc. is the word **व्यवसाय** used in the sense of concentration, determinate knowledge of principles or action to propitiate God, but only in the sense of work under different conditions of physical or mental activity. Hence it follows that **व्यवसायात्मिका बुद्धिः** just means activity of body or soul giving rise to different kinds of pleasure and pain.

Now **व्यवसायी** is one who has **व्यवसाय**, follows a particular trade or profession, engaged in several worldly activities, wishful of various kinds of pleasures and enjoyments. And **अव्यवसायी** is clearly the opposite of this, implying absence of effort, resort to seclusion for peace and contemplation, control of mind, and nonacceptance of anything. Shri Krishna tells Arjuna that **व्यवसायात्मिका बुद्धिः** makes one undertake several enterprises, but is single *i. e.* of one mode and motive. It operates wherever pleasure is sought. E. g. the intelligence which desires enjoyment of woman engages in activity securing that object. Desiring the enjoyment of various worldly pleasures it plunges in operations securing the means therefor; afflicted by poverty, sorrow or disease it endeavours to remove them; desiring heaven it prompts the performance of

sacrifices enjoined by the scriptures; attacked by grief it casts about for something to obviate it. This ever-active intelligence, though in appearance several, is yet of one mode of operation, single in motive and result. It cannot become a means to the knowledge of self or to discriminate the principles of body and soul. Whereas those who have left off worldly-motivated activities physical or mental अव्यवसायिनः, knowers of the truth, seeking no gain, controlled in mind, turned away from limitations, dwelling in seclusion, strangers to *meum* and *tuum*, enjoying transcendent knowledge, refraining from all undertakings, past masters of all scriptures and sciences, possess an intelligence which is many-branched, well versed in all kinds of knowledge, infinite, ineffable to the mind, in possession of the truth, potent in all directions, undeluded and unbewildered.

Thus stating व्यवसायात्मिका बुद्धिः to be subject to various particular activities, Shri Krishna clinches the point in a subsequent verse by declaring व्यवसायात्मिका बुद्धिः समाधौ न विधीयते, *i.e.* the above-described intellect which is disturbed by every impulse and always resulting in pleasure and pain is not adapted for contemplation, for the yoga which enlightens the principles of body and soul. It is clear then that what Shri Krishna and Vyasa meant by व्यवसायात्मिका बुद्धिः does not support the view of the commentators.

This by itself throws enough light on the word अव्यवसायिन्, still one more quotation may be useful:

योगी युंजीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

These attributes qualify one for contemplation, and are conceivable only in a man who is free from all

undertakings.

The intellect of such a free man who has qualified for yogic contemplation is not of any limited scope. The Upanishads and other authorities set forth in detail, as is well known, the extent of the knowledge desired in those who tread the path of yoga, free from all activism and limitation:

स्थिरदेहोऽभ्यासवशात्प्राप्य ज्ञानं गुणाष्टकोपेतं।
प्राप्नोति ब्रह्मपदं न पुनर्भवावासदुःखे च ॥
तस्माज्जीवन्मुक्तिं समीहमानेन योगिना प्रथमं।
दिव्या तनुर्विधेया हरगौरीसृष्टिसंयोगात् ॥

—Shri Govindacharya.

यतो वा इमानि भूतानि जायन्ते…तद्विजिज्ञासस्व, तद् ब्रह्मेति…अन्नं ब्रह्मेति व्यजानात्…तद्विज्ञाय प्राणो ब्रह्मेति व्यजानात्…मनो०…विज्ञानं०…आनन्दो ब्रह्मेति व्यजानात्…सैषा भार्गवी वारुणी विद्या परमे व्योमन् प्रतिष्ठिता। य एवं वेद प्रतितिष्ठति ॥ —Taittiriya Up.

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद। …महश्चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद।… षोडशं वर्षशतं जीवति य एवं वेद। …भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद।

लोकेषु पञ्चविधं सामोपासीत। वृष्टौ पञ्चविधं० सर्वास्वप्सु० ऋतुषु० पशुषु० प्राणेषु पञ्चविधं सामोपासीत ॥

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिन् लोके जुहोति यजते तपस्तप्यते अंतवदेवास्य तद्भवति ॥ —Chhandogya Up.

अन्धं तमः प्रविशन्ति येऽविद्यायां रताः। ततो भूय इव ते तमो य उ विद्यायां रताः ॥ —Ishavasya Up.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ, कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

तस्मै स होवाच। द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते।

यस्याग्निहोत्रमदर्शमपौर्णमास्यमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥
—Mundaka Up.

This will show clearly whether the अव्यवसायिनां बुद्धयः should be many-sided and enriched by the knowledge of all sciences principal and subsidiary, or of another kind. The activist intelligence is full of limitations, devoid of the knowledge of body and soul, bewildered amidst the pleasures and pains of the world; while that of the opposite kind अव्यवसायिनां बुद्धिः perceives the supreme truth, illumined by transcendent knowledge, fully discerning the principles of soul and body, apt for contemplation, conducive to union with Brahman and endowed with all good qualities.

If Shri Krishna and Vyasa had opined that it is the व्यवसायात्मिका बुद्धिः ("resolute will") which is full of all auspicious qualities like unwavering devotion to God and perception of the truth of the Self, and the अव्यवसायिनां बुद्धिः which is degraded, being devoid of discrimination, unauthoritative, averse to the propitiation of God, possessed by the *profanum vulgus* and vitiated by all other undesirable attributes, they would not have made the statement व्यवसायात्मिका बुद्धिः समाधौ न विधीयते। The commentators ascribe at tributes like पुष्पितवाग्वादिनः अविपश्चितः वेदवादपराः नान्यदस्तीति वादिनः कामात्मानः स्वर्गपराः जन्मकर्मफलेप्सवः भोगैश्वर्यप्राप्तिकरक्रियाविशेषबहुलवाग्वादिनः भोगैश्वर्यप्रसक्ताः etc. to men *without* व्यवसाय, but it is the men of व्यवसाय who are thus described by Shri Krishna and Vyasa. What then are we to conclude? If Shri Krishna and Vyasa were of the same opinion as the commentators they would have declared "अव्यवसायात्मिका बुद्धिः समाधौ न विधीयते।" But since by the text व्यवसायात्मिका बुद्धिः समाधौ न विधीयते those attributes are ascribed to the intelligence characterised by व्यवसाय or to men of such intelligence, our view is borne out and it alone fits in with the context.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ॥
वेदवादपराः पार्थ नान्यदस्तीति वादिनः ॥ ४३ ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलेप्सवः ॥
क्रियाविशेषबहुला भोगैश्वर्यगतीः प्रति ॥ ४४ ॥

येषां व्यवसायात्मिका विविधसांसारिक-लौकिकवैदिकादिकर्मभिः सुख-प्राप्तिदुःखविनिवर्तनात्मकव्यवसायपरायत्ता बुद्धिरस्ति ते, अविपश्चितः देहात्मैक्यरूपज्ञानाः वेदवादपराः वेदानामन्तिमध्येयरूपरहस्यात्मक-याथार्थ्यज्ञानमुज्झित्वा केवलं वेदप्रोक्तविविधैहिकामुष्मिकलाभप्राप्तये तत्क्रियाकर्म-संबंधिवादेषु परायणाः प्रवृत्ता इहामुत्रैश्वर्यस्वर्गप्राप्ताचेव जन्मकर्तव्यं मन्यमाना-स्तद्विरहितमन्यन्न किंचिदस्तीति वादिनो वक्तारस्तत्प्रतिपादयन्तोऽत्त एव कामात्मानो विविधाभिलाषसिद्ध्याकांक्षिणः।

मुण्डकोपनिषदि यथा "कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ॥ पर्याप्तकामस्य कृतात्मनस्त्विहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥"

कामान्ये कामयंते ते च कामात्मानो मनुष्यास्तत्तत्कामदृष्टाऽदृष्टधर्माधर्म प्रवृत्तिहेतुभिः कामैः सहैव तत्र तत्र तत्तत्कामावाप्तये जायन्ते उत्पद्यन्ते। अर्थात् उपयुक्तफलदायिन्यः क्रियास्तत्तत्फलप्रदानादनंतरं नाशधर्मिण्य एव स्वर्गप्राप्त्यनं-तरमपि क्षीणे पुण्ये पुनश्च मृत्युलोके ते जन्माप्नुवन्ति। अतः कामात्मानो वेद-प्रतिपादितकामाऽभिलाषमनोरथसिद्धिमुग्धाः सन्ति। स्वर्गपराः स्वर्गप्राप्तिरेवेति कर्तव्यंमन्याः। जन्मकर्मफलेप्सवः जन्मारभ्य क्रियमाणानि यानि कर्माणि तेषां

43–44 O Arjuna, those whose will is worldly, seeking pleasure and avoiding pain, who do not understand the esoteric teaching of the scriptures, who cling to the Vedic texts of praise (Arthavada) promising heavenly pleasures etc. and say that only those texts convey the supreme truth, who are eager to obtain the fulfilment of various desires, avid of heaven, who desire the fruits of all kinds of actions they have been performing since their birth, who are devoted to the performance of the various ceremonies and rites for the attainment of pleasures and lordship—such ignorant persons utter the attractive speech of the Veda promising excellent rewards.

(They falsely argue that the only object of human existence lies in performing various Vedic ceremonies,

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ॥
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४५ ॥

फलाभिलाषिणः यल्लौकिकदैवपित्र्यादिकृतकर्मणां फलाकांक्षिणः एतादृशा व्यवसायात्मिकबुद्धिसम्पन्ना जनाः, क्रियाविशेषबहुलाः क्रियाः विविधफलप्राप्तये क्रियमाणानि कर्माणि तद्रूपाः तासां विशेषाः भिन्नभिन्नफलप्राप्तये भिन्नभिन्नप्रकारास्ते यत्र बहुलाः सन्ति तादृशीर्भोगैश्वर्यगतीः ऐश्वर्यधनराज्यस्त्रीपुत्रस्वर्गादिरूपा या गतयः प्राप्तिप्रवृत्तयः यासां ताः प्रति यां इमां वाचं बुद्धिं पुष्पितां कृत्वा प्रवदन्ति अर्थात् या इयं वाक् वाणी बुद्धिर्विशेषतस्तु सांख्यज्ञानात्मिका एव सैव ब्रह्मप्राप्तिकरी ब्रह्मैक्यविधायिनी देहात्मबोधकरी मनुष्यजन्मनोंतिमध्येयरूपा एवास्ति सा वेदादिप्रतिपादिता वाक् क्रियाविशेषबहुला भोगैश्वर्यगतिप्रापिका एवास्तीति उपयुक्तविशेषणविशिष्टा व्यवसायात्मिकबुद्धिमन्तो मनुष्याः प्रवदन्ति प्रवादं विवादं मिथ्यावादमेव वदन्ति । अर्थात् वेदप्रतिपादिका इहामुष्मिकसिद्धिकरक्रिया अनुकरणीयाः परं तासु क्रियास्वेव सर्वं सम्पन्नं समाप्तं नान्यत्तदतिरिक्तमैश्वर्यस्वर्गप्राप्त्यन्तरा मानवकर्तव्यमिति मतिर्न युक्ता । वेदैस्तदेव न प्रतिपादितं परं स्वर्गप्राप्त्यग्रेऽपि सांख्यज्ञानमार्गेण ब्रह्मैक्यावाप्तिरेवान्तिमं परमं सुखं ध्येयं चेति। यतस्तद्ब्रह्मरूपिपुरुषादेव सर्वे वेदा यज्ञस्वर्गादिलोकाः सूर्यादिग्रहा इन्द्रादिदेवाः प्रसृताः । यस्मिन्पुरुषरूपिणि ब्रह्मण्येव द्यौः पृथिव्यन्तरिक्षं सर्वाणि च प्रतिष्ठितानि ।

rites, and sacrifices and thereby gaining heaven where various pleasures and lordship may be enjoyed, whereas the final word of the Veda enjoins the knowledge leading to the highest bliss of union with the Supreme.)

45 The worldly intellect of those whose minds are fascinated by that speech of the Veda promising excellent rewards, and who cling to pleasures and lordship, is of no use in yogic contemplation.

(To qualify for contemplation one must give up undertakings resulting in pleasures of this world or the next, make the body long-lived and capable of enduring cold, rain, sun etc. by the use of mercurial preparations सिद्धरससेवनेन and eliminating from the mind all desire for enjoyment here or elsewhere, remain constantly in the Samkhya knowledge.)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ॥
निर्द्वंद्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् ॥ ४६ ॥

यथा मुण्डकोपनिषदि—

यस्मिन्द्यौः पृथिवी चान्तरिक्षं मनः सह प्राणैश्च सर्वैः । तमेवैकं जानथ आत्मानमन्या वाचो विमुंचथामृतस्यैष सेतुः ॥ ५ ॥ पुनश्च—

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

ऐहिकैश्वर्यं स्वर्गलोकं वा परं सुखसाधनमन्तिमं ध्येयं मन्यमाना मन्दधिय एव । ब्रह्मपदं तु स्वर्गादपि परं स्वर्गादिलोका यस्मिन्नेव प्रतिष्ठिता यद् ब्रह्मपदं न सूर्यो न चंद्रो न तारका न विद्युतो वा भान्ति यस्य ब्रह्मण एव भासा सर्वं विभाति तत्प्राप्तिरेव ध्येयं । परं व्यवसायात्मिकधियां धियस्त्वैहिकसुखस्वर्गसुखेष्वेव पर्यवसितास्तन्नोचितं । भोगैश्वर्यप्रसक्तानां सांसारिकसुखवैभवविलासैश्वर्यभोगासक्तचेतसां तथा तया पुष्पितया विविधफलश्रुतिप्रतिपादिकया वाचाऽपहृतचेतसामाकृष्टान्तःकरणानां तेषां व्यवसायात्मिकबुद्धिमतां मनुष्याणां व्यवसायात्मिका बुद्धिः व्यवसायेषु विविधसुखप्राप्तिसाधनरूपेषु प्रवृत्ता बुद्धिः समाधौ न विधीयते समाधियोग्या न भवति तस्या बुद्ध्याः समाधौ नोपयोगः तया बुद्ध्या युतः पुरुषः समाधिद्वारा ब्रह्मपदमवाप्तुं न शक्नोति अतः समाधियोग्यताप्राप्तये ऐहिकामुष्मिकसुखप्राप्तिरूपव्यवसायांस्त्यक्त्वा शीतवर्षातपसहं सिद्धरससेवनेन दीर्घायुष्कं शरीरं कृत्वा मनश्चैहिकामुष्मिकसुखतृष्णाविरहितं विधाय सांख्यज्ञानपराः समाधियोग्या भवंति ॥ ४३-४४-४५ ॥

पूर्वोक्तवेदवादपराणां वैदिककर्माणि विहाय नान्यत्किंचिदस्तीति वादिनां यावज्जीवं वैदिककर्मसु प्रवृत्तानां तत्कर्मलब्धभोगैश्वर्यादिसुखसक्तानां जनानां व्यवसायात्मिका बुद्धिः समाधियोग्या न भवतीति वचनानि दृढयन् समाधियोग्यस्थितिमनुवर्णयन् श्रीकृष्णः पुनरपि त्रैगुण्येत्यादिना वदति—

हे अर्जुन वेदा ऋग्यजुःसामाथर्वाख्याश्चत्वारो वेदास्तु त्रैगुण्यविषया एव, त्रैगुण्यं सत्वरजस्तमांसि त्रयोगुणास्तैः क्रियमाणानि विविधलौकिकवैदिककर्माणि यस्मिंस्तत् जगत् तस्योपयोगिनः सेव्या विविधकर्मरूपा विषया येषु ते

46 The four Vedas are connected with the three principles of goodness, passion and ignorance. O Arjuna, be thou above these three principles. Be above the pairs of opposites, resort to the principle of goodness, give up the tendency of acquisition, preservation and enjoyment of worldly things and be self-possessed always.

तादृशा वेदाः सन्ति अर्थात् लौकिकवैदिककर्मपर्यवसितास्तादृङ्मनुष्येभ्यो बन्धका एव, अर्थात् ऐहिकामुष्मिकविविधभोगैश्वर्यसुखस्वर्गप्राप्तिकामनया क्रियमाणानि वेदप्रतिपादितानि कर्माणि बन्धकानि यथा च

मुण्डकोपनिषदः—

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभियन्ति बालाः ॥ यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ॥ नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वाऽऽविशन्ति ॥ २, ९-१० ॥

अनेन प्रकारेण त्रिगुणावृतं त्रिगुणमयं त्रिगुणोत्पत्तिस्थितिलयात्मकमेव विश्वं तद्व्यवहारदर्शका विषया येषु ते वेदा विशेषतः सन्ति परं त्वं समाधियोग्यस्थितिप्राप्तये निस्त्रैगुण्यः जगतः परो भव सत्वरजस्तमोगुणेभ्यो मिश्रितेभ्यो न्यूनाधिकमध्यमादिभेदपरायत्तप्रकृतिरूपेभ्यः परो भिन्नो भव। वेदाश्च विविधमनोरथपूर्त्युत्सुकानां हर्षशोकेच्छाद्वेषस्वपरभावपरायत्तधियां बन्धका वैदिककर्माणि च बन्धकानि न विगलितकर्मफलाभिलाषिणां ब्रह्मैकलक्ष्याणां। अतस्त्वं त्रिगुणात्मकजगत्स्थितजनोचिताज्ञानभावविरहितो भव। त्वं वेदवेत्ता सर्वशास्त्रपारगः सन् सामान्यत्रिगुणावृतैतिह्यमनुष्योचितस्वपरबुद्धिमिच्छाद्वेषादिद्वंद्व बुद्धिं विहाय वेदप्रतिपादितानि वैदिकानि चातुर्वर्ण्योचितानि क्षत्रियधर्मानुकूलानि कर्माणि ब्रह्मैक्यधिया कुरु।

निस्त्रैगुण्यो भव सत्वरजस्तमोगुणाभिभूतप्रकृतिको मा भव तेन निर्द्वंद्वो हर्षशोकेच्छाद्वेषसुखदुःखादिद्वंद्वभावविरहितो भविष्यसि। ततो नित्यसत्वस्थः नित्यं यावज्जीवं रजस्तमोभ्यामनभिभूय सत्वगुणप्रकृतिको भविष्यसि। ततो निर्योगक्षेमो भविष्यसि योगक्षेमचिन्ताविरहितः "तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं॥" अनेन प्रकारेण परब्रह्मरूपो महेश्वरः परमात्मैव सर्वस्य मम च योगक्षेमनिर्वाहकः। कथमहं राज्यं प्राप्नुयां तद्रक्षणं च कथं भविष्यतीत्यादियोगक्षेमचिन्ताविरहितो भविष्यसि ततश्च आत्मवान् आत्मज्ञानी ब्रह्मैक्यबुद्धिर्भविष्यसि क्रमशश्चोचपदमनुभवन्नन्ते त्वं परां आत्मरूपामस्मदिष्टदेवतामहेश्वरैक्यभावात्मिकां गतिमनुभविष्यसि ॥४६॥

Shri Krishna confirms here the assertion that the activist intelligence of those who are attached to the enjoyment brought by their life-long rituals (since above these there is nothing according to them), is not adapted for contemplation. He elaborates too the state wherein such contemplation is possible: The four scriptures Rik, Yajus, Saman and Atharvan deal with

subjects coming under the three qualities (*Gunas*). These qualities *Satva*, *Rajas* and *Tamas* may be rendered as Goodness, Passion and Darkness respectively and they characterise all religious and secular activities. Hence the rituals act as a bondage for those who observe them by desire for the various pleasures of this world and the next, as saith the *Mundaka Upanishad* (2, 9–10):

अविद्यायां वहुधा वर्तमाना वयं कृतार्था इत्यभियन्ति बालाः । यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः । नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वाऽऽविशन्ति ॥

Especially the Vedas show up worldly things which have their origin, existence and end in the three qualities. But you should transcend the qualities and the world and thus qualify for Yogic contemplation. You should be beyond the ever-mixed Gunas which manifest themselves as Nature subject to differences of increase, decrease and stagnation. The Vedas and Vedic rituals bind those whose intelligence is subject to feelings of exultation and grief, desire and aversion, 'mine' and 'another's' and who are all for the carrying out of their several plans—they do not bind those whose desire for action's fruit has dropped off and whose sole aim is the Supreme. So you should give up the ignorant attitude of worldly men who are dominated by the qualities. You have studied the scriptures and all sciences thoroughly, so you should abandon the egotistic and dualistic attitude of ordinary folk and perform your duty as a warrior as instructed by the scriptures which prescribe the conduct of all classes and stages of life, but with your intellect fixed in the one Supreme.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ॥
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४७ ॥

वैदिककर्माणि तु यावदुपयुक्तानि वर्णाश्रमधर्मोचितानि करणीयान्येव न मुमुक्षोरपि तानि त्याज्यानीत्युद्दिश्य कथयति। यथा पुरुषस्य सर्वतः सर्वदिक्षु संप्लुतोदके विस्तृतजलनिभृते जलाशये उदपाने जलपाने यावान् अर्थः यावदुपयोगस्तदेव तत्पर्याप्तं फलं। जलपानानन्तरं विस्तृतजलाशयस्य विपुलजलस्य नोपयोगः। जलं तु पातुमर्हं पानोचितं न किंचिदपि दोषाविष्टं केवलं शुद्धं पानोपयोगि परं जलपाने यावदर्थः स तु संपादितस्तृषा निवारिता तदनंतरं तत्सुमधुर शुद्धस्वच्छोपयोग्युत्तमबहुलजले विद्यमाने पि तस्य क उपयोगः? न कोपि। तथैव वेदा विविधैहिकामुष्मिकसिद्धिप्रदविविधकर्मोपदेष्टारः सन्तोऽपि विजानतः सर्ववेदशास्त्रपारगस्य तत्त्वज्ञाननिष्ठचित्तस्य ब्राह्मणस्य ब्रह्मपरायणस्य वेदोपदिष्टानां विविधकर्मणां यावद्व्यवहारोपयोगः साधुर्नो यावज्जीवमन्तिमघटिकापर्यंतमन्यत्सर्वं परित्यज्य

'Devoid of qualities' निस्त्रैगुण्य means devoid of the nature which is subject to the three qualities. Becoming such you will be निर्द्वन्द्व unaffected by the pairs of opposites like exultation, sorrow; desire, repulsion; pleasure, pain etc. Then you will be नित्यसत्त्वस्थः always good, never under the sway of passion and darkness. Hence you will be free from the anxiety for acquisition and conservation निर्योगक्षेमः With the faith that it is the Lord who takes care of yourself and the whole world—as He says "तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥"—you will no longer be troubled by cares like "How can I win the kingdom? How is it then to be protected ?" Thus you will become आत्मवान् possessed of the Self, knower of your self, unified in consciousness with the Supreme. Gradually ascending these high stages you will in the end attain the supreme goal, be united with the Self who is none other than our favourite Lord.

47 All the Vedas are as useful to a knowing Brahmin, as is (a tank) surging with water on all sides when one is thirsty.

कर्मण्यस्त्वधिकारस्ते मा फलेषु कदाचन ॥
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४८ ॥

ब्रह्मैक्यप्राप्तिमार्गमननुसृत्य केवलं वेदोक्तविविधकर्मपरायणपूर्वकं जीवननिर्वाह उचितो नो वा शक्यः । अर्थात् वेदोदितानि विविधकर्माणि ब्रह्मपरायणमनस्कैर्मनुष्यैर्नित्यनैमित्तिकानि यावदुपयोगं करणीयानि ॥ ४७ ॥

तेऽधिकारः कर्मणि यावज्जीवं यदा यच्चापतितं तत्तत्कर्मण्यधिकारस्तत्तत्कर्म कर्तुमेवाधिकारस्ते परं तत्फलप्राप्तिकामनायां ते नाधिकारः नो सत्ता। मनुष्यकृतकर्मफलदानशक्तिस्तु महेश्वरस्यैव न मे न ते तर्हि मयेमानि कर्माणि कृतानि कृत्वा चैतानि फलान्युपलब्धानीति मोहस्तु बन्धनकर एव तस्मात्वं कर्म-

Just so much of Vedic ritual is to be observed as is necessary in one's caste and stage of life. It should not be abandoned altogether, even by an aspirant for release. So Shri Krishna says: A lake may be over-flowing on all sides, but one requires only so much of it as will quench one's thirst (उदपाने-जलपाने). Afterwards one has on need of all that expanse of water. The water may be pure and sweet and potable, but it is all useless beyond fulfilling the object of slaking one's thirst. Similarly the Vedas prescribe different rites for securing the several enjoyments of earth and heaven; but to one learned in scriptural and secular books (विपश्चितः) and steadfast in the Brahman (ब्राह्मणस्य), it would be proper to observe just so much of that ritual as can be accommodated in his own daily conduct. For him it would be as inappropriate as it would be impossible merely to go through the several Vedic rites to the last breath of his life, attending to nothing else, not even the pursuit of union with Brahman! Thus, a man ardent for the Supreme will accept those of the daily and occasional rites mentioned in the Vedas as he judges useful to him.

48 Let your concern be only with action, never with its reward. Let not the reward of action be your

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ॥
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४९ ॥

फलहेतुः मा भूः कृतकर्मफलाकांक्षी कृतकर्मफलप्राप्तिकामो मा भूः मा स्याः। तथा कृतकर्मफलत्याग एव कर्तव्यं चेत् कर्मपरिहार एव वरमित्यपि माऽवमंस्थाः। अर्थात् अनया बुद्ध्या ते अकर्मणि संगस्तु संगोऽपि कर्माहित्यं कर्माऽप्रवृत्तिरपि मा स्यात्। अर्थात् कर्माणि तु यावज्जीवं यदा यान्यापतितानि तानि संपादयन्नेव जिजीविषेः केवलं तत्कृतकर्मफलत्यागभावनापूर्वकमेव ॥ ४८ ॥

हे धनंजय अर्जुन योगस्थः योगयुक्तचित्तो भूत्वा संगं त्यक्त्वा कर्मफलावाप्तिवृत्तिं परित्यज्य कर्माणि यदा यानि प्राप्नुयुस्तानि सिद्ध्यसिद्ध्योः समो भूत्वा कृतकर्मफलसिद्ध्या न हर्षो न विषादश्चाऽसिद्ध्या तथा द्वंद्वातिरिक्तो भूत्वा यदृच्छयोपपन्नानि पूर्वजन्मानुबन्धीनि कर्माणि कुरु। समत्वं सुखदुःखादिद्वंद्वभावप्रशमो वृत्त्यवैकल्यं मनोनिग्रहः स एव योग उच्यते तत्र योगे स्थितः योगयुक्तचित्तो भूत्वा सांप्रतं समरोचितानि कर्माणि कुरु ॥ ४९ ॥

motive. Do not be attached to inaction.

As long as you live you are entitled to carry out whatever (and whenever) duty befalls. But you are not entitled to wish for the acquisition of its consequence. It rests with God, not you or me, to bestow the reward of men's actions. So any ignorant thought like "I have done these deeds, I have acquired these results" will work only for bondage. Do not then *desire* the enjoyment of the fruit of your action. But do not think it better to abstain from all action on the score that the fruit thereof is to be relinquished ! That is, see that this teaching does not lead you to inaction (inertia). Thus all your life long you should endeavour to perform your duties as they arise, only keeping in your mind the attitude of relinquishment of their results.

49 Perform action, O Arjuna, by fixing your mind in Yoga without attachment (to the result), thinking success and failure as equal. (That is, perform action with such an attitude that your mind is not affected

यस्य सर्वे समारंभा निराशीर्बन्धनास्त्विह ॥
त्यागे यस्य हुतं सर्वं स त्यागी स च बुद्धिमान् ॥५०॥

इह संसारे यस्य तु योगस्थस्य योगाधिकारसम्पन्नस्य पुरुषस्य सर्वे समारंभाः सर्वकर्मसु सर्वकालमनिवर्तिन्यो विविधप्रवृत्तयः अवश्यंभाविनो भावाः प्राक्तनकर्मानुबन्धेन क्रियमाणा विविधक्रियारंभाः निराशीर्बन्धना भवन्ति। आशीः भोगैश्वर्यवैभवस्वर्गाद्याकांक्षास्तदेव बन्धनमस्वातंत्र्यं आशीर्बन्धनं, निर्गतं विगलितं नष्टमाशीर्बन्धनं येषु ते निराशीर्बन्धना ऐहिकामुष्मिकभोगैश्वर्याभिलाषविरहितास्तादृशाः यस्य सर्वे समारंभाः। त्यागे त्यागरूपिणि यज्ञे यस्य पुरुषस्य सर्वं हुतं, यः शुभमशुभं सुखदुःखद्वंद्वरूपं कृतं कर्म सर्वं त्यागबुद्ध्या नाहं कर्ता नाहं भोक्तेत्यभिमानव्यतिरिक्तधिया सर्वं ब्रह्मणेऽर्पयिता कर्मानुष्ठाता स पुरुष एव त्यागी न च क्लेशभिया कर्माण्यकुर्वन्त्यजन्कर्मत्यागादिमात्रज्ञानवान्वा त्यागीति कथ्यते। ईदृशो यथार्थज्ञानवान् त्यागी एव बुद्धिमान् यथार्थब्रह्मज्ञानबुद्धिसम्पन्नः यथार्थबुद्धियुतोऽस्ति भवति कथ्यते च। या च यथार्थज्ञाननिपुणा बुद्धिरेव पुरुषं तारयति मार्गदर्शिनी वा भवति ॥५०॥

either by pleasure or pain at its success or failure). Yoga is said to be equability (remaining undisturbed by the pairs of opposites like pleasure and pain, joy and grief.)

Transcending the qualities, one should perform whatever duty presents itself from time to time in consequence of action done in previous lives. So now you have to prepare yourself to fight, fixing your mind in Yoga.

50 That man is a relinquisher and is wise, all whose activities are free from the bondage of desire and who has sacrificed his all in (the fire of) renunciation.

The man who has qualified for Yoga is said to practise relinquishment if whatever he has got to do in this world from time to time (as a result of actions in previous lives) is free from the binding desire for pleasure and prosperity on earth or in heaven. All his

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ॥
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥५१॥

निराशीर्बन्धनरूपसमारंभवतस्त्यागिनो बुद्धिमहत्तां संपाद्यातःपरं तत्त्यागिजनबुद्धिरेव सर्वार्थसाधिकेति संपादयन्नाह दूरेणेति—हे धनंजय अर्जुन उपर्युक्ता निराशीर्बन्धनसमारंभस्य त्यागिपुरुषस्य यादृशी बुद्धिस्तद्बुद्धियोगात् तादृशबुद्धिप्राप्त्या हि अवश्यं अवरं कर्म दूरेण, अधमं यत्कर्म लोके व्यवहारे वा स्थूलधियां बुद्धौ वाऽधमं कथ्यते तदधमं त्यागवृत्त्या कर्तृत्वेन तदधमं कर्म दूरेण दूरीभवति। अर्थात् ब्रह्मार्पणधिया क्रियमाणानि कर्माण्यप्यधमानि चेत् त्यागबुद्धिमतो जनस्य न तेन संपर्कः स तु ततो निर्लेप एव भवति। अथवा त्यागबुद्ध्या योगी शुभानि आत्मनो जगतश्च कल्याणकराण्येव कर्माणि करोति अवराण्यधमानि कर्माणि तु ततो दूरीभवन्ति। अतस्त्वं बुद्धौ स्वबुद्धौ स्थितं ब्रह्मरूपिणं महेश्वरं शरणं अन्विच्छ प्रार्थयस्व, तादृशबुद्धिप्राप्तये भगवंतं शंकरं शरणं व्रज स ते फलाकांक्षाविरहितां बुद्धिं दास्यति। फलहेतवस्तु कृपणा एव, फलमेव फलप्राप्तिरेव हेतुर्येषां ते तादृशा जनाः फलहेतवः फलप्राप्तावेवेतिकर्तव्यतां जन्मसाफल्यं मन्यमाना मनुष्यास्तु कृपणाः दीना अकिंचनाः सम्मुखोपस्थितमुक्ताराशिमज्ञानेन तज्ज्ञानाभावेन परित्यज्य कपर्दिकालाभसंतुष्टा एव। अर्थात् ब्रह्मरूपिमहेश्वरसारूप्यबुद्धिप्राप्तिकरज्ञानं विहाय विविधकाम्यकर्मसंतुष्टाः कृपणा एव फलहेतूनां कृपणानां न योगयुक्ता बुद्धिर्भवति न वा बुद्धियोगः संपद्यते ॥५१॥

action good or bad, characterised as entailing pleasure or pain, should be offered as an oblation in the sacrifice of renunciation, consecrated to the Supreme, without any egoistic idea like 'I am the doer, I am the enjoyer.' Only such a worker can be considered a relinquisher, not one who renounces actions themselves through fear of their being difficult (painful) or under the notion that it is action itself which has to be relinquished. The relinquisher with such correct knowledge is alone wise and understands the Brahman properly. Only this true understanding can guide a man to transcendence.

51 By the Yoga of (such an) understanding, lower action is obliterated. Take refuge in the (Lord within

your) understanding. They are to be pitied who are prompted by (the desire of) reward.

Having established the superiority of the intelligence of the relinquisher whose activities are free from the bondage of desire, the Lord proceeds to show that that intelligence accomplishes everything. "Arjuna, whatever is considered in the world a low kind of action surely becomes far removed (दूरेण = दूरीभवति) by the Yoga (or by the acquisition) of the above described understanding. That is, even if the actions offered by the intelligence to the Supreme happen to be of 'low' type, the relinquisher remains unstained by them. Or else (alternatively) the Yogin of the relinquishing intelligence does only such deeds as are good for his self and the world: evil actions flee from him. Therefore take you shelter in the Lord who is Brahman abiding in your intelligence. Pray to Shiva for such an understanding. He will bestow it on you free from all hankering after results.

But those who are result-motivated are indeed lowly. They think their life is useful only if they can show results. They are mean, poverty stricken, ignoring the heap of pearls before them and grabbing at a pie. In other words, they do not go in for the knowledge which would assimilate them to the great Lord who is none other than the Supreme Spirit, but are satisfied—this ragged crew!—with the fruits accruing from actions prompted by various desires. The low class of men who are motivated by result cannot acquire the intelligence wedded to Yoga: they cannot attain *Buddhi-Yoga* (the Yoga which has the intelligence as its basic instrument).

बुद्धियुक्तो जहातीमे उभे सुकृतदुष्कृते ॥
तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलं ॥ ५२ ॥

बुद्धिप्रेरकमहेश्वरकृपया योगयुक्तबुद्धिप्राप्तिर्भवतीत्युक्त्वा ततस्तत्फलमनुवर्णयन्बुद्धियोगेऽर्जुनं प्रेरयन्नाह।

बुद्धियुक्तः योगबुद्धियुतो मनुष्य इमे सिद्ध्यसिद्धिरूपे उभे सुकृतदुष्कृते पुण्यपापे जहाति परित्यजति अर्थात् योगयुक्तबुद्धिमन्तो जना ब्रह्मरूपमहेश्वरैक्यभावात् सुकृतात्पुण्यप्राप्तिं दुष्कृतात्पापप्राप्तिं नानुभवन्ति द्वन्द्वाभावाद् द्वन्द्वभावजन्यफलान्निर्लेपा एव ते। तस्मात् कारणात् त्वं अपि योगाय युज्यस्व बुद्धियोगयुक्तो भव येन ते मनसि समुद्भूता स्वजनवधस्मरणपरितप्ता युद्धपरावर्तिनी पापबुद्धिः समत्वबुद्ध्या विनिवृत्ता स्यात्। कर्मसु संसारव्यवहारोचितेषु क्रियमाणेषु सर्वकर्मसु योगः सिद्ध्यसिद्धिसमत्वबुद्धिरूपो यो योगः सुकृतदुष्कृत निवृत्तिसाधनरूपः स एवात्मसाक्षात्कारमार्गदर्शकः परमं कौशलं विद्वज्जनोचितं बुधैरभिमतं चातुर्यं बुद्धिमत्ता प्रोच्यते ॥ ५२ ॥

52 One who is endowed with this Yoga of the intellect, abandons both merit and evil. Therefore be united with this Yoga. Yoga is proficiency in (the performance of) actions.

Promising the attainment of the Yoga of the intellect by God's grace, the result of such attainment is now described as an incentive for Arjuna to take up that Yoga. Fixed in that Yoga, one is united with Brahman and hence unaffected by the effects good or bad of the actions one performs. So take up the Yoga, whereby the attitude of equality will efface the mentality agitated by the prospective sin of the slaughter of your kinsmen. The Yoga which is unconcerned with the nature of results will point the way to self-realisation and to the right performance of action in the world as recommended by the wise.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ॥
कर्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५३ ॥
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ॥
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५४ ॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ॥
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५५ ॥

यतः बुद्धियुक्ताः योगयुक्तत्वेन समत्वबुद्धिसंयुताः सिद्धा मनीषिणः विद्वांसः कर्मजं फलं त्यक्त्वा कृतकर्मफलाभिलाषविरहिता भवंति तदा हि अवश्यं कर्मबंधविनिर्मुक्ताः कृतकर्मबंधविरहिताः सन्तः अनामयं सर्वदुःखप्रशमनं ब्रह्मानंदैकमयं पदं महेश्वरस्थानं ब्रह्मैक्यभावं गच्छन्ति प्राप्नुवन्ति ॥ ५३ ॥

यदा ते तव बुद्धिर्मोहकलिलं मोहोत्पन्नं देहात्मज्ञानव्यतिरिक्तं मतिभ्रमं व्यतितरिष्यति व्यतिक्रमिष्यति तदा श्रोतव्यस्य अभिलप्यमाणस्य श्रवणीयस्य श्रोतुं योग्यस्य श्रुतस्य शास्त्रस्याऽऽगमस्य श्रवणेच्छाकरभावस्य, शास्त्रस्योभयस्यापि निर्वेदमासक्तिराहित्यं वैराग्यं गंतासि प्राप्स्यसि अर्थात् संसारे मोहव्यतिरिक्तबुद्धीनां स्वपरभावहीनानां सर्वत्र ब्रह्मैक्यमयदृष्टिपूर्वकं कर्म कुर्वतां न श्रोतव्यस्य श्रुतस्य वोपयोगः ॥ ५४ ॥

सांप्रतं तु ते बुद्धिः श्रुतिविप्रतिपन्ना श्रुतिभिः वेदादिशास्त्रैः विप्रतिपत्तिमापन्ना श्रुत्यादिप्रतिपादितधर्मेषु संकल्पविकल्पविकला विकृतियुता ते बुद्धिरस्ति। सा ते बुद्धिः यदा युद्धानंतरं राज्यैश्वर्यभोगपरिणतौ संसारोपरमकाले वा यदा

53 The wise, who resort to the Yoga of the will renounce the (desire for the) reward of action and being freed from the bondage of action, go to the blissful abode (viz. union with Brahman).

54 When your mind crosses the tangle of delusion, you will attain to indifference as to what should be heard and what has been heard from the scripture.

The 'delusion' is confusing the body with the soul. If one is undeluded, working unselfishly in the Brahmic consciousness, no more need remains for scriptural instruction already obtained or not yet obtained.

55 When your mind, unsettled by the various scriptural texts, stands unmoved and steady (as) in

अर्जुन उवाच

स्थिरप्रज्ञस्य का भाषा समाधिस्थस्य केशव ॥
स्थिरधीः किं प्रभाषेत किमासीत व्रजेच्च किं ॥ ५६ ॥

कदाचिद्यस्मिन्कस्मिंश्चित्काले वा निश्चला दृढैकाग्रा चांचल्यरहिता सती समाधावचला यथा स्यात्तथा स्थास्यति स्थिरीभूता भविष्यति तदा त्वं योगं योगयुक्तबुद्धिं द्वंद्वभावजन्यवैकल्यविरहितबुद्धियोगं ब्रह्मरूपमहेश्वरैक्यमवाप्स्यसि प्राप्स्यसि। ते अविद्यापरिहारेण स्वजनवधादिदोषबुद्धिपरिहारो भविष्यति ॥ ५५ ॥

अर्जुन उवाच

श्रीकृष्णेन निश्चलाऽचलस्थिरबुद्धिमत एव समाधियोग्यत्वं प्रतिपादितं तदनुसृत्येयमर्जुनस्य प्रश्नावलिः स्थिरेति—

हे केशव श्रीकृष्ण, स्थिरप्रज्ञस्य समाधिस्थस्य निश्चलाचलसमाधिस्थिरीकृतबुद्धिर्योगयुक्तस्तस्य का भाषा का व्याख्या किं स्वरूपं कथं प्रतिपत्तिर्वा तस्य? स्थिरप्रज्ञोऽयं शब्दो रूढो वा विशिष्टक्रियाऽऽचरणादिभिरन्वर्थकत्वमावहति वेति तत्स्वरूपलक्षणनिरूपणं भवतः श्रोतुमीहे (इति १ प्रथमः प्रश्नः)। पुनश्च स्थिरधीः स्थिरबुद्धिर्योगी किं प्रभाषेत? शुभाशुभफलप्रदद्वंद्वाभ्युपगमे किंप्रकाराणि कीदृशानि वचनानि कस्मात्केन हेतुना वाऽन्यैर्वदति? (इति २ द्वितीयः प्रश्नः)। पुनश्च स स्थिरधीः स्थिरबुद्धिः किमासीत कथंप्रकारेण केन विधिना किं कृत्वा केन साधनसाहाय्येन वा आसीत किमभ्यस्येत्? स्थिरो भूत्वैकांतस्थितः स्थिरासनो भूत्वा वा (इति ३ तृतीयः प्रश्नः)। पुनश्च स्थिरधीः स्थिरबुद्धिः साधनैरेतैः सिद्धयोगयुतबुद्धिर्योगी व्रजेत् किं? किं फलमाप्नुयात्? (इति ४ चतुर्थः प्रश्नः) ॥ ५६ ॥

contemplation, then (after obtaining sovereignty at the end of the war or at the fall of the world-consciousness) will you have attained Yoga. (of the intelligence, effacing ignorance and the consciousness of sin.)

Arjuna said:

56 What is the speech of him whose mind has become steady in contemplation, O Krishna? How does the steady-minded talk, sit and walk?

भाषा ('speech') might stand here generally for 'characteristics', 'description'. 'Talk' when the pairs of opposites, giving dual fruits, occur; or for any other reason or occasion. 'Sit' implies, How does he practise

श्रीकृष्ण उवाच

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान्
आत्मन्येवात्मना तुष्टः स्थिरप्रज्ञस्तदोच्यते ॥ ५७ ॥

श्रीकृष्ण उवाच

अर्जुनकृतप्रश्नचतुष्टयनिर्णयं स्पष्टीकुर्वन्नध्यायसमाप्तिपर्यंतं प्रश्नचतुष्टयं समाधातुमुत्तरयति —तत्र प्रथमप्रश्नोत्तरं ।

हे पार्थार्जुन, यदा यस्मिन्समये नित्याभ्यासयोगेन क्रमशो दृढीभूतचित्तो यदा सर्वान् कामान् संसारस्य विविधभोगैश्वर्यादिसुखाभिलाषान् मनसोद्भूतान् मनसि रममाणान् प्रविष्टान्संकल्पजान् प्रजहाति प्रकर्षेण परिपूर्णत्वेन त्यजति ततश्च सर्वमनोगतकामपरित्यागानंतरं आत्मन्येव प्रत्यगात्मब्रह्मस्वरूपिणि महेश्वरे एवात्मना स्वमनसा तुष्टो लौकिकाभिलषितमनःसंकल्पितवस्तुमात्रलाभनिरपेक्षोऽत एव प्रसन्नो भवति। तदा स स्थिरप्रज्ञः स्थिरबुद्धिः समाधियोग्यबुद्धिरुच्यते ॥ ५७ ॥

and with what rites or means? Sitting steady in solitude, in a particular posture? 'Walk' towards what goal? What result does he obtain? These four questions are asked by Arjuna on hearing that it is the steady mind which qualifies for contemplatiou. Is the term स्थिरप्रज्ञ, he of the steady intelligence, merely colloquial or does it signify a particular line of conduct or practice?

Shri Krishana said:

57 When, O Arjuna, a man abandons all the desires of the heart (for enjoyment through the senses of perception, motor senses or the mind) and is contented in (the undivided bliss of) Self by the self,—then is he said to be of steady mind.

The answers to those questions take up the rest of the chapter. The mind gradually becomes steady by long, constant practice. By the repudiation of the several desires arising in the mind, one is 'contented' or indifferent to the acquisition of the various means yearned for in the way of the world; 'in the Self' *i.e.* in God or प्रत्यगात्मा; 'by the self' *i.e.* by the mind.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ॥
वीतरागभयक्रोधः स्थीरधीर्मुनिरुच्यते ॥ ५८ ॥
यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ॥
नाभिनन्दति न द्वेष्टि स्थिरप्रज्ञस्तदोच्यते ॥ ५९ ॥
यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ॥
इन्द्रियाणीन्द्रियार्थेभ्यः स्थिरप्रज्ञस्तदोच्यते ॥ ६० ॥

पुनश्च दुःखेषु विविधकष्टेषु प्राप्तेष्वनुद्विग्नमव्याकुलमदुःखितमक्लिष्टं मनश्चित्तं यस्य। तथा सुखेषु विविधभोगविलासादिसुखप्राप्तौ विगतस्पृहः तृष्णारहितोऽनभिलाषी सुखानां अर्थात् दुःखसुखादिभावेष्वविकृतमनाः। वीतरागभयक्रोधः विगतो रागः सुखं भयं क्रोधो यस्य रागद्वेषविरहितवृत्तिरेतादृशो यो मुनिः स स्थिरधीः स्थिरप्रज्ञ उच्यते इयमेव स्थिरधेर्भाषा व्याख्या प्रतिपत्तिः॥ ५८॥

यः सर्वत्र दुःखेषु सुखेषु वा अनभिस्नेह आसक्तिरहितो निर्लेपोस्ति। तथा च यस्तत्तत् जीवितदशायां विविधप्रसंगेषूपस्थितं शुभाशुभं प्राप्य, सुखप्रदभावमात्रं शुभं प्राप्य नाभिनंदति नो हृष्यति, दुःखप्रदभावमात्रमशुभं प्राप्य च न द्वेष्टि तदा स स्थिरप्रज्ञः स्थिरधीरुच्यते ॥ ५९॥

भयग्रस्तः कूर्मोंगानि इव यथा सर्वतः संहरते संकुचितानि करोति तथा अयं साधकोपि दुर्निग्रहमनोविकृतिभियाऽऽविष्टः प्रतिक्षणं मनोनिग्रहे सावधानः स्वेंद्रियाणि इन्द्रियार्थेभ्य इंद्रियग्राह्यविषयेभ्यः संहरते आत्मवशानि कुरुते स्वयं नेंद्रियवशगो भवति तदा स साधकः स्थिरधीः स्थिरबुद्धिः स्थिरप्रज्ञावानुच्यते ॥ ६० ॥

58 He whose mind is free from affliction amid pains, who is indifferent to pleasures,. free from attachment, fear and anger—is called the steady—minded sage.

59 He who remains unattached to all the things whether good or evil that he meets with, who feels neither pleasure nor aversion—is of a steady mind.

60 His mind is steady who withdraws all the senses from their objects even as the tortoise withdraws all his limbs from all sides (through fear).

The aspirant's fear would be of disturbance due to the mind being hard to restrain. Being always careful to restrain the mind, he therefore withdraws his senses

विषया विनिवर्तंते निराहारस्य देहिनः ॥
रसवर्जं रसोप्यस्य परं दृष्ट्वा निवर्तते ॥ ६१ ॥

अथ द्वितीयप्रश्नोत्तरं

इन्द्रियार्थेभ्य इन्द्रियाणि संहरन् स्थिरधीरुच्यते तर्हि निराहारकारण-वशाद्वा विविधाऽऽहार्यविषयोपभोगपराङ्मुखा मनुष्या अपि कथं स्थिरधियः स्थिरप्रज्ञा न स्युरिति शंकायामाह—

निराहारस्य देहिनः कारणवशादप्राप्तेंद्रियग्राह्याऽऽहार्यविषयस्य रसवर्जं यथा स्यात्तथैव रसाऽप्राप्तया रसोपयोगाशक्तया वा विषया विनिवर्तन्ते। परं तत्तद्वि-षयोपभोगस्य रसस्तृष्णाऽभिलाषः प्राप्त्याकांक्षा न निवर्तते स्वांतःकरणनिग्रहाभावात्। यथा च बधिरस्य संगीतश्रवणवैराग्यं रसवर्जमस्ति श्रवणानंदजन्यो यो रसस्त-त्प्राप्त्यभावादेव यावद्बाधिर्यं यदि बाधिर्यदोषनिवृत्तिश्चेन्न संगीतश्रवणवैराग्यं। रसा-ज्ञानदोषसंकुलया रसज्ञया यदि स्वादुवस्तूपभोगेऽनीहा भिन्नभिन्नरसास्वाद वैराग्यं तन्न रसनेंद्रियनिग्रहात्। तथैव दारिद्र्यादिविविधदुःखवशगानां धनादिव-स्त्वलब्धिपर्यंतमेव तत्तद्वस्त्वाहार्यविमुखता तत्प्राप्तया तु तत्तद्वस्तुषु इन्द्रिया-णीन्द्रियार्थाधीनान्येव। त्वग्रोगपीडितस्य सुखस्पर्शकरवस्तुवैराग्यमजीर्णपीडितस्य मोदकास्वादने प्रतिश्यायपीडितस्य सुगंधपदार्थेषु नेत्रव्याधिपीडितस्यांधस्य वा रूपदर्शने वा वैराग्यं तत्सर्वं तत्तद्रसवर्जं यावत्तत्तद्विषयग्रहणोपरोधस्तत्तद्विषय-विनिवृत्तिरतएवाहारस्य अप्राप्तोपभोगक्षमाहार्यद्रव्यस्य देहिनो विषयनिवृत्तिर्न ब्रह्मप्राप्तिसाहाय्यिनी समाधियोग्या वा परमस्यापि स्थिरधेस्तु रस आसक्तिस्त-त्तदिन्द्रियग्राह्यपदार्थेषु इंद्रियाणां आसक्तिर्विनिवर्तते कुत इति परं परमंमहेश्वरं ब्रह्मरूपिणं दृष्ट्वा साक्षात्कृत्वा ॥ ६१ ॥

from their objects, making them obedient to himself and never himself obedient to them.

Next the second question is replied to. If it is the withdrawal of the senses from objects that qualifies, it might be objected that those who are deprived of the objects and hence are involuntarily turned away from them would have to be termed steady-minded. This objection is removed in the next stanza:

61 If a man owing to his circumstances does not obtain any (objects of) enjoyment, the objects (can be said to) turn away only because they are absent or the power to enjoy them is absent रसवर्जं. But the *desire* for the several kinds of enjoyment does not 'turn away'

यततस्याऽपि हि कौन्तेय पुरुषस्य विपश्चितः ॥
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६२ ॥

यततस्याऽपि यत यस्मात्कारणात् तस्य अपि तादृशस्यापि परमात्मनो महेश्वरसाक्षात्कारपरायणस्यापि विपश्चितः सर्वशास्त्रपारंगतस्य स्थिरधेः स्थिरप्रज्ञस्यापि पुरुषस्य मनः प्रमाथीनि विषयलंपटानि क्षोभकराणि अतिबलवत्तरस्वभावाद्विवेकध्वंसकराणीन्द्रियाणि प्रसभं बलाद्धठात् हरन्ति तत्तद्विषयाधीनं कुर्वन्ति अर्थात् तादृशस्य तपस्विनोपि मनः हर्षशोकादिदोषग्रस्तैरिन्द्रियैः प्रसभं ह्रियते ॥ ६२ ॥

because he has not mastered his mind. It is like the deaf man's indifference to music just because he *cannot* enjoy it so long as he remains deaf: if the deafness were cured he would not be so indifferent! If one does not wish for tasteful dishes because the tongue is diseased, it is not on account of mastery of the sense of taste. So too if one is afflicted by poverty or other disabilities, one remains indifferent to objects of enjoyment only so long as one cannot get at them; once they are obtained, the senses will show that they are still subject to the attractions. One suffering from scurvy is indifferent to objects pleasant to touch, a dyspeptic does not desire sweetmeats, suffering from catarrh one is averse to odoriferous articles, if one is blind or ophthalmic one is not anxious to see beautiful things. But this kind of non-attachment is due to incapacity of the senses or absence of their objects: it does not qualify one for contemplation or for attaining the Brahman. Whereas the 'taste' of a (steady-minded) man अस्य रसः अपि 'turns back' (his senses' attachment to their objects ceases) when he realises the Supreme परं दृष्ट्वा निवर्तते.

62 O Arjuna, even in the case of the wise (fitted to know or striving to attaim the supreme reality), the excited senses forcibly carry away the mind (therefore the Yogin must chiefly subdue the mind).

तानि संयम्य मनसा युक्त आसीत मत्परः ॥
वशे हि यस्येन्द्रियाणि स्थिरप्रज्ञः स उच्यते ॥ ६३ ॥
ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ॥
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६४ ॥

अथ तृतीयप्रश्नोत्तरं

मनोदौर्बल्यमेव पतनकारणं मनसो दौर्बल्यादेवेन्द्रियाणां विकृतिर्भवति अतः प्रथमं तु तानि इन्द्रियाणि मनसा संयम्य सम्यङ्निगृह्य वशीकृत्य विषयेभ्य उपसंहृत्य पश्चात् युक्तः योगबुद्धियुतो मनुष्यः मत्परो ब्रह्मपरायणो भूत्वा आसीत समाधिस्थः स्यात् ब्रह्मरूपिणं महेश्वरमभ्यस्येत् । अर्थात् येनैव प्रबलेन मनसा इन्द्रियाण्युपसंहृतानि इन्द्रियार्थेभ्यो निगृहीतानि स एव स्थिरधीः स्थितप्रज्ञः न चाऽप्रवृत्त्या । यस्य साधकस्येन्द्रियाणि मनसा साधनेन वशीभवन्ति स एव स्थिरप्रज्ञः स्थिरधीरुच्यते ॥ ६३ ॥

पुनरपि परब्रह्मध्यानपरायणदशायामपि अवशीभूतमनसः पुरुषस्य मनसो दुर्निग्रहत्वं विशदीकरोति । विषयान् विविधसुखवैभवविलासरूपान् मनसा ध्यायतः पुंसः पुरुषस्य तेषु इन्द्रियग्राह्यभावेषु संग आसक्तिः प्रीतिरुपजायते संगादासक्त्या च कामस्तत्प्राप्त्युपायचिन्तनं तृष्णातिरेकः संजायते उत्पद्यते अभिलषितवस्तुप्राप्त्यवरोधस्तदा कामात् क्रोधः अभिजायते उत्पद्यते क्रोधात्

63 He must subdue the senses through the mind, and after that he must concentrate his mind in Me (who am the Brahman). The man who has controlled the senses is called the steady-minded Yogin.

(Now the third question is taken up. It is mental weakness that leads to downfall. The senses go astray if the mind is not strong. So they have first to be restrained from their objects with a strong mind as the instrument, then they obey and one's intellect becomes steady—but not by mere inaction.)

It is further exemplified how difficult it is to control the mind unless it is mastered, even though one be ardent to contemplate the Supreme:

64–65 When a man dwells mentally on the objects (of sense), he becomes attached to them; from attachment is produced desire and from desire anger results;

क्रोधाद्भवति संमोहः सम्मोहात्स्मृतिविभ्रमः ॥
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६५ ॥
रागद्वेषविमुक्तस्तु विषयानिन्द्रियैश्चरन् ॥
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६६ ॥

योग्यायोग्यविवेकशून्यः संमोहः भवति । संमोहात् स्मृतिविभ्रमः स्वयमारब्ध-ब्रह्मप्राप्तिरूपकार्यात् स्वकर्तव्यकर्मणो विस्मृतिः स्मृतिनाशो भवति । स्मृतिभ्रंशात् बुद्धिनाशो योगयुक्तबुद्धिभ्रंशो भवति । योगयुक्तबुद्धिनाशात्स्वयं प्रणश्यति ब्रह्म-रूपमहेश्वरैक्यप्राप्तिमार्गाद्भ्रश्यति अत एवेन्द्रियाणि प्रथमं मनसा संयम्य नियम्य वशीकृत्य ततो बुद्धियोगयुतो भूत्वा चिदानंदरूपिणं महेश्वरमभ्यस्येत् ॥ ६४-६५ ॥

पुरुषो रागद्वेषविमुक्तो द्वंद्वातीतो भूत्वा तु यदि आत्मवश्यैः मनसा वशीकृतैर्निगृहीतैर्मनःस्वाधीनैरिन्द्रियैर्विषयानिन्द्रियग्राह्यविषयान् चरन् अनुभवन् विधेयात्मा सफलमनोरथो भूत्वा प्रसादमधिगच्छति प्राप्नोति आत्मन्येव चात्मना तुष्टो भवति ब्रह्मरूपिमहेश्वरैक्यप्राप्त्या मनःप्रसन्नतामनुभवति ॥ ६६ ॥

from anger delusion is produced and delusion leads to deflection of memory, by deflection of memory the intelligence evanesces and the evanescence of the intelligence leads to ruin.

'Anger' results when the object desired is not obtained. 'Delusion' is absence of discrimination as to what is proper and what improper. 'Memory' of the goal of realisation of the Brahman one has set before oneself, and the means therefor; the 'intelligence' wedded to yoga. 'Ruin' is resilience from the path of realisation. So one should first control the senses by the mind, then fixing the intelligence in yoga one should practise contemplation of the Supreme Lord who is Knowledge and Bliss.

66 He who, free from attachment and aversion, pursues sense-objects with his senses which are under his control, has reached his goal and attains a settled peace of mind (by union with God or Brahman).

प्रसादे सर्वदुःखानां हानिरस्योपजायते ॥
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६७ ॥
नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ॥
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६८ ॥
इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ॥
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६९ ॥

प्रसादे इन्द्रियनिग्रहकरमनसः प्रसन्नतायां प्राप्तायामस्य पुरुषस्य सर्वदुःखानामाध्यात्मिकाधिभूतादिसर्वक्लेशानां हानिर्नाश उपजायते प्रसन्नचेतसः पुरुषस्य बुद्धिर्हि अवश्यं आशु सत्वरं पर्यवतिष्ठते परितः सर्वविषयेभ्यो मन आकृष्य अवतिष्ठते निश्चला भवति ॥ ६७ ॥

अयुक्तस्य अवशीकृतचित्तस्य पुरुषस्य बुद्धिर्योगयुक्ता बुद्धिर्न भवति तथा च अयुक्तस्य अकृतमनोनिग्रहस्य पुरुषस्य भावना महेश्वरे एकाग्रतापि न भवति। अभावयतः भावनाहीनस्य शान्तिर्न भवति अशांतस्य शांतिविहीनस्य परमानंदैकमयं सुखं कुतः प्राप्येत? न कुतोपि ॥ ६८ ॥

चरतां स्वस्वेन्द्रियग्राह्यविषयेषु प्रवर्तमानानामिन्द्रियाणां मध्ये यत् यदा मनः अनुविधीयते चित्तमपि यदा इंद्रियाधीनं भवति प्रमाथिभिरिन्द्रियैर्मनो यदा ह्रियते तदा तन्मनः अस्य पुरुषस्य प्रज्ञां ब्रह्मैक्यप्राप्तिप्रवृत्तां बुद्धिं हरति विषयलंपटां करोति यथाऽम्भसि जले नावं प्रतिकूलो वायुर्नाशयति अनुकूलः स्वस्थानं प्रापयति तद्वत् ॥ ६९ ॥

67 In that peace all the pains (physical, mental and spiritual) die away. When the heart is peaceful, the intellect at once becomes steady (withdrawing the mind from all the surrounding objects).

68 The man of uncontrolled mind cannot have an intellect wedded to Yoga, nor can he attain concentration in God; and for him who is without concentration, there is no peace; and how can there be happiness (of undiluted bliss) for one without peace?

69 When (the aspirant's) mind follows the senses in the pursuit of their objects, it disturbs (blots out) the contemplation of self (making the intellect attached to the objects of enjoyment) even as a (contrary) wind carries away a ship in the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ॥
इन्द्रियाणीन्द्रियार्थेभ्यः स्थिरप्रज्ञा च सा स्मृता ॥ ७० ॥
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ॥
यस्यां जाग्रति भूतानि सा रात्रिः पश्यतो मुनेः ॥ ७१ ॥

हे महाबाहो अर्जुन, तस्मात् कारणात् एतन्निश्चीयते यत् यस्य पुरुषस्येंद्रियाणि इंद्रियार्थेभ्य इन्द्रियग्राह्यविषयेभ्यः सर्वशः सर्वप्रकारेण निगृहीतानि तस्य पुरुषस्य सा स्थिरप्रज्ञा स्मृता स्थिरबुद्धिर्जातेति ज्ञायते अर्थात् मनः संयम्य विषयांल्लोकव्यवहारान्सेवमानो यस्मिन्कस्मिंश्चिदप्याश्रमे स्थितः कामक्रोधादिभिरनभिभूयमानः स्थिरप्रज्ञो योगीत्युच्यतेऽस्मिन्निदमेव वैशिष्ट्यं लोकोत्तरता च सामान्यमनुष्येभ्यः ॥ ७० ॥

योगी–योगाभ्यासप्रवृत्तः सर्वव्यवहारपरायणोपि सर्वव्यवहारनिर्विण्णः कथं भवति। रात्रंदिनं संसारे नानाविधशारीरिकव्यापाराहारनिद्राविषयादि व्यवहारप्रवृत्तस्य संसारनिर्वेदप्रदा समनोनिग्रहा परब्रह्मप्राप्तिसाधना योगाभ्यासप्रवृत्तिः कथं संभवतीत्याशंकायामाह। या निशेति—सर्वभूतानां सर्वप्राणिनां या निशा स्वापविषयादिसुखोपभोग्या सर्वेन्द्रियधर्मप्रशमनी तमःप्रधाना या रात्रिस्तस्यां योगाभ्यासरतो वर्णाश्रमधर्मस्थोऽपि योगाभ्यासरतः परब्रह्मसद्वैश्वर्यैक्यप्राप्तिकामो संयमी मनःसंयमशीलो मनःसंयमाभ्यासी योगी जागर्त्येव सामान्यमनुष्यवन्न स्वपिति अर्थात् प्राणिनां निद्रादिधर्मपोषणी रात्रिरेव योगाभ्यासरतानामेकान्तप्रदः सर्वोपाधिविरहितः समयः प्राणिनां रात्रावेव स्थिरप्रज्ञाप्राप्तये समनोनिग्रहं योगाभ्यासार्थं संयमी जाग्रर्ति। यस्यां दशायां भूतानि सर्वप्राणिनो जाग्रति नानाविधां नानाव्यवहारात्मिकां चेष्टां कुर्वन्ति सा पश्यतः

70 Therefore, oh mighty one; his mind is recognised as steady whose senses are completely restrained from the objects of senses.

This is his distinction from and superiority to ordinary men that however situated, he engages in the concomitant activities but is not overcome by passions because his mind is under control.

71 What is night to all created beings, is the time of waking to the man of restraint. When other beings are awake, then is it night for the seeing Sage.

When all others go to sleep, the aspirant finds it the best time for practising Yoga in the form of rest-

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ॥
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७२ ॥

सम्यग् ज्ञानवतो मिथ्याज्ञानाऽलुब्धस्य संसारव्यतिरिक्तमहेश्वरस्वरूपनिबद्ध-भावस्य मुनेः सा रात्रिः। अर्थात् दिवा प्राणिनां व्यवहारेष्वनासक्त एव रात्रिव-द्दिवसं नयति दिवा प्राणिनां संघर्षेण शारीरव्यापारप्रवृत्त्या एकांताभावेन मनः-संयमं संपादयितुमक्षमो दिवैव रात्रिकृत्यं स्वापादिकं वा संपादयति अतो दिव-सस्तस्य रात्रिरूप एव ॥ ७१ ॥

आपूर्यमाणं विविधमार्गादागतैर्नद्यादीनां जलैः प्रतिदिनं परिपूर्यमाणमपि अचलप्रतिष्ठं अनुद्रिक्तं अचलतया न्यूनाधिक्याऽऽभोगविरहितं एतादृशं समुद्रं यद्वत् आपः जलानि प्रविशन्ति उदधिशरीरे लीयन्ते यद्वत् यथा न सहस्रशो नदी-नां जलप्रवेशादपि वृद्धिं गच्छति न कांचिदपि विकृतिमनुभवति तद्वत् तथैव सर्वे कामा संसारव्यापाराः संसारप्रलोभनानि यं प्रविशन्ति प्रविश्यापि यं मनोनिग्रहपूर्वकं ब्रह्मैक्यध्येयं न विकर्तुं शक्नुवन्ति स शान्तिमाप्नोति समनो-निग्रहं योगाभ्यासपूर्वकं ब्रह्मप्राप्तौ साफल्यमनुभवति परं न कामकामी कामान् विविधसंसारसुखप्रदान् विषयान् कामयमान उपभोक्तुमिच्छन्न शान्तिमाप्नोति। यथोक्तं सांख्यसूत्रे "न भोगाद्रागशान्तिर्मुनिवत्" (अ-४-२७) ॥ ७२ ॥

raining the mind and endeavouring to unite himself with the Supreme, for he wants solitude and absence of all disturbance for such practice. (Thus his worldly activities do not clash with his spiritual seeking.) And in the day-time he is unattached to the activities of others and spends the time as if it were night: he may even have the necessary amount of sleep now, spiritual practice being out of the question for want of solitude.

72 He attains peace, into whom all the desires flow as do rivers into the sea which is being filled with water on all sides, yet remains undisturbed. But he who hankers after desires (*i. e.* objects of senses) does not attain peace.

'Attains peace,' *i. e.* his endeavour to unite himself with the Brahman, by controlling the mind, becomes

विहाय कामान् यः सर्वान्पुमांश्चरति निःस्पृहः ॥
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७३ ॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ॥
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७४ ॥
इति श्रीभगवद्गीतायां सांख्य-कर्मयोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

अथ चतुर्थप्रश्नोत्तरं

अतो यो मुनिः सर्वान् कामान् संसारे प्रवृत्तान् विहाय निःस्पृहस्तृष्णाविरहितः कामभोगस्पृहाविरहितो निर्ममो संसारपदार्थमात्रेषु ममत्वरहितो निरहंकारः अहं कर्ता अहं भोक्तेत्यभिमानविरहितोऽहंकारवर्जितोस्ति स शान्तिमधिगच्छति शान्तिरूपं मोक्षं ब्रह्मैक्यभावं प्राप्नोति ॥ ७३ ॥

हे पार्थ हे अर्जुन, एषा कर्मफलत्यागपूर्विका संसारे नानावर्णाश्रमधर्मपरायणस्यापि 'योगयुक्तबुद्धेरुपर्युक्ता सांख्येन ब्रह्मैक्यमार्गदर्शिनी ब्रह्मसाक्षात्कारिणी ब्राह्मी स्थिरप्रज्ञालक्षणा स्थितिर्गतिर्मार्गः प्रदर्शितः । एनां स्थितिं प्राप्य एतत्पर्यंतं ब्रह्मप्राप्तिमार्गमतिक्रम्य फलाशाविरहितमनाः कर्मप्रवृत्तः न विमुह्यति न कैश्चिदपि विघ्नैः पराभवति, न ज्ञानवाधितस्याज्ञानजन्यपराभवो भवति ।

अस्यां ब्राह्मीस्थितौ ब्रह्मतादात्म्यकृन्मार्गे वर्तमानो योगाभ्यासेन ब्रह्मप्राप्तये प्रयतमानो यदि मृत्युवशं गच्छति ब्रह्माधिगमात्प्रागेव यदि पञ्चत्वमुपैति तर्ह्यपि तादृशेंतकाले जाते सत्यपि स ब्राह्मीस्थितिपरायणमना ब्रह्मनिर्वाणं ब्रह्मप्राप्तिरूपं मोक्षं ऋच्छति प्राप्नोति ॥ ७४ ॥

इति श्री भगवद्गीतायां कालिदासात्मज राजवैद्य जीवरामशास्त्रिणा
काठीआवाडांतर्गत गोंडल निवासिना विरचितायां चंद्रघटाख्यटीकायां
सांख्य-कर्मयोगो नाम
द्वितीयोऽध्यायः ॥ २ ॥

fruitful; the desires may present themselves to the mind but are not entertained there. For the inaccessibility of peace to one who is subject all desires, *vide* Samkhya Sootra IV. 27: न भोगाद्रागशान्तिर्मुनिवत्.

Next the fourth question is answered:

73 He who, abandoning all desires, goes on, free from desire, attachment and egoism, attains peace.

74 O Arjuna, this is the state of (union with) Brahman. After attaining this, one is not perplexed.

One merges into Brahman even if one should resort to it at the time of death.

The above 'state' should be preceded by the renunciation of fruits of actions. It is indicated by 'the steady intellect' and can be taken up by all men in different stages and conditions of life, and it will lead them to the realisation of union with Brahman. Then, though one is engaged in action, one is 'not perplexed' or overcome by any obstacles. Knowledge is never defeated by ignorance. Striving along this path, even if one be overtaken by death before realisation, absolution is obtained as the mind is merged in that state even at the last moment.

Thus ends the Second Chapter entitled 'Samkhya and Karma Yoga" in the English Rendering of the Commentary "Chandra-Ghanta" by Rajavaidya Jivarama Shastri, son of Kalidasa, Gondal (Kathiawar) on the Bhagavad Gita.

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॥ श्री भगवद् गीता ॥

चंद्रघंटाटीकयोपेता

तृतीयोऽध्यायः ॥ ३ ॥

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ॥
तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥
व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ॥
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

अर्जुन उवाच

हे जनार्दन कृष्ण, कर्मणः कर्मापेक्षया बुद्धिः योगयुक्तबुद्धिर्ज्यायसी श्रेष्ठा इति ते तव मता निश्चिता चेत् तत् तर्हि हे केशव कृष्ण घोरे स्वजनानामसंख्यातानां राज्ञां मानवानां च वधपरिणामिनि युद्धे मां कस्मान्नियोजयसि प्रेरयसि ? ॥ १ ॥

व्यामिश्रेण एव वाक्येन कर्मणो ज्ञानस्य द्वयोः प्रतिपादकेन समन्वयवता अत एव संदेहोत्पादकेन त्वया वर्णितेन वाक्येन उपदेशेन यथाहि—"त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन" इत्युक्त्या वेदप्रतिपादितानां कर्मणां गौणत्वमेकतः प्रतिपादयसि एकतश्च कर्मण्यस्त्वधिकारस्ते इत्यादिवाक्यैः कर्मणि प्रेरयसि। एकतो "निर्द्वंद्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान्" ईदृशैर्वाक्यैर्निवृत्तिमार्गमुपदिशसि एकतश्च "धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते" इत्यादिना योद्धुमुद्दीपयसि अर्थात् व्यामिश्रेण ज्ञानकर्मणोर्द्वयोः प्रतिपादयता

CHAPTER III.

Arjuna said:

1 O Krishna, if you think that (Yoga of) the intelligence is superior to action, why do you incite me to this horrible action?

2 You are confounding my understanding by your equivocal words (eclectic or synthetic statements on both action and knowledge, so inducing doubt. Once you say, "The Vedas deal with the three principles, therefore rise above them" and thus you enunciate the comparative

श्री भगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ॥
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

वाक्येन एव अवश्यं निश्चितं मे बुद्धिं मोहयसि इव संदिग्धां करोषि इव। अतस्तदेकं तयोर्ज्ञानकर्मणोर्मध्ये यत्सत्यं श्रेयस्करं शास्त्राभिमतं स्यात्तन्निश्चित्य वद। अद्यावधि त्वया यदुक्तं तन्न मे मनसः समाधानकरं उत मनसो द्वैधीकरमेव द्वयोर्मध्ये किं मे श्रेयस्करमिति त्वदुपदेशेन नाहं किमपि निश्चेतुं शक्नोमि अतो मे द्वयोर्मध्ये एकं तद्वद येनाऽऽचरितेनाहं श्रेयः कल्याणमाप्नुयां प्राप्नुयां। अर्थात् भवदुक्तनिश्चितशास्त्रसिद्धांतेनाहं जानीयां यदस्मिन् संप्राप्ते रणे युद्धं श्रेयस्करमुत युद्धपरावर्त्तनं स्वजनवधत्यागो ज्ञानमार्ग एव श्रेयस्कर इति निश्चेतुं शक्नुयां ॥ २ ॥

श्रीकृष्ण उवाच

हे अनघ निष्पाप अर्जुन, अस्मिन् लोके जगति द्विविधा निष्ठा द्विप्रकारा गतिर्मया पुरा प्रथमं इतः पूर्वं कृतविवेचने प्रोक्ता सांख्यानां अव्यवसायात्मिकबुद्धिमतां सम्यक् ख्यायते ब्रह्मज्ञानं ययेति संख्या बुद्धिर्येषां ते सांख्यास्तेषां स्थिरप्रज्ञानां कपिलमुनिप्रोक्तसंसारमुक्तिकारणरूपज्ञानयुक्तानां ज्ञानयोगेन, ज्ञानमेव

unimportance of Vedic rites and actions. Then again you say, "Your duty is to perform action only" and thus you inculcate the performance of actions. Again you say, "Rise above the opposite pairs of feelings and resort to the *satvic* principle, be unconcerned with getting and losing, be self-possessed" and thus you enjoin renunciation of action. On the other hand you have said, "There is nothing more welcome to a Kshatriya than a righteous war." How can I act according to these conflicting precepts? Therefore, tell me with certainty the one definite way whereby I may reach bliss.

Your teaching till now has not calmed my mind. I cannot decide for myself, so tell me which course is better: war or renunciation?

Shri Krishna said :

3 Oh Arjuna, the method taught before (in the previous Chapter) is two-fold in this world : for the

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ॥
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

योगस्तेन प्रकृतिपुरुषविषयकं ब्रह्मप्राप्तिविषयकं शास्त्रश्रवणमननिदिध्यासात्मकं यज्ज्ञानं स एव योगस्तेन ब्रह्मनिष्ठा भवति । तथा च योगिनां निष्कामकर्मपरायणानां कृतकर्मफलानभिलाषिणां संध्योपासनादारभ्य निर्विकल्पसमाधिस्थितिपर्यंतं कर्मयोगेन कृतकर्मभिः श्रुतिस्मृत्युपदिष्टैर्ब्रह्मनिष्ठा भवति । अर्थात् सांख्याः सांख्ययोगविदः सांख्यनिपुणा ज्ञानयोगेन, योगिनः कर्मयोगिनश्च कर्मयोगेन श्रुतिस्मृतिपुराणेतिहासप्रतिपादितकर्मभिर्ब्रह्मनिष्ठां ब्रह्मैक्यं ब्रह्मणि लयं गच्छन्ति अर्थात् द्वावेव ब्रह्मप्राप्तिपन्थानौ न परस्परविरुद्धौ । सांख्यानां ज्ञानयोगेपि न कर्मसंन्यासः योगिनां कर्मयोगेपि न च ज्ञानसंन्यासः संभवति ॥ ३ ॥

पुरुषः कर्मणां अनारंभात् वर्णाश्रमधर्मोचितश्रुतिस्मृतिपुराणेतिहासप्रतिपादितकर्मणां अकरणान्नैष्कर्म्यं कर्मराहित्यं सर्वकर्मत्यागशक्तिं न अश्नुते न प्राप्नोति । संन्यसनादेव संन्यासग्रहणादेव सिद्धिं ब्रह्मैक्यरूपां मुक्तिं न

Samkhyas, through the Yoga of knowledge; and for the Yogins through the Yoga of action.

The Samkhyas keep the intelligence unsubmerged by worldly activities. Their name is derived from संख्या 'intelligence by which the Brahman is known ख्यायते well सम्यक्' They discriminate between nature and soul, which leads to the attainment of Brahman by the triple means of hearing (from scripture), cogitation and contemplation. The sage Kapila founded this system. 'Yogins' are those who engage in all prescribed activities from the twilight prayers to transcendental contemplation without any desire for the fruits of these actions. Either path leads to realisation, so that the two are not contrary to each other: the Samkhyas resort to knowledge but do not forsake action, the Yogins resort to action but do not eschew knowledge.

4 One cannot reach freedom from action without performing actions (such as prescribed sacrifice etc.). One cannot attain final emancipation by mere renunciation.

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

समधिगच्छति प्राप्नोति अर्थात् सांख्यैः सांख्याभिधज्ञाननिष्ठैर्योगिभिश्च सर्वैरेव नैष्कर्म्यप्राप्तये ब्रह्मसान्निध्याय तु कर्माण्यनुष्ठेयान्येव कर्मणामारंभादेव सोपानक्रमशो नैष्कर्म्यं कर्मसमाप्तिं कर्मराहित्यं प्राप्नुवन्ति अर्थान्मम वाक्यं न व्यामिश्रं न कर्मणः कर्मापेक्षया योगयुक्तबुद्धिर्ज्यायसी न च योगयुक्तबुद्धेर्योगयुक्तबुद्ध्यपेक्षया कर्मप्रवृत्तिर्वा ज्यायसीति मयोपदिष्टं ॥ ४ ॥

स्वां चतुर्थश्लोकोक्तिं दृढयन्नाह न हीति—कश्चिदपि मानवः यस्मिन्कस्मिन्नपि वर्णाश्रमधर्मे स्थितः क्षणमपि क्षणमात्रमपि जातु कदाचिदपि कस्मिंश्चित्समयेऽपि अकर्मकृत् किमपि कर्म अकुर्वन् मनसा वाचा कर्मणा ज्ञानेंद्रियैः कर्मेन्द्रियैर्वा जाग्रत्स्वप्नयोर्वा किमपि कर्म अकुर्वाणो न तिष्ठति । सर्वो जनः प्रकृतिजैर्गुणैरवशः सन् कर्म कार्यते सर्वदा सर्वकालं ज्ञानयोगजुषः सांख्याः कर्मयोगजुषो योगिनोपि किमपि कर्म कुर्वंत्येव नाऽकर्माणस्तिष्ठंति तत्र प्रकृतिजा गुणाः सत्वरजस्तमांस्येव कारणं स्वयमनिच्छंतोपि प्रकृतिमायाजन्यगुणैः प्राक्तनकर्मानुबन्धेन स्वभावसिद्धैर्मध्यमहीनातिरिक्तप्रमाणेन प्रतिमनुष्यशरीरस्थितैः परायत्ता अवशा अस्वतंत्रा जगत्कारणरूपप्रकृतिमायासमुद्भवैर्गुणैरवशाः पराधीनाः संतः सर्वेऽपि प्राणिनः कर्म कुर्वन्ति न च कर्मरहितं ज्ञानं, न च ज्ञानरहितं किमपि कर्म संभवतीति ज्ञानकर्मणी मिथोऽनुबंधयुक्ते एकमेव वस्तु ॥ ५ ॥

Both Samkhyas and Yogins have to perform actions which will lead them step by step to freedom or emancipation. Thus my teaching is not 'equivocal': I have not meant that the intelligence fixed in Yoga is superior to action or that engagement in action is superior to such an intelligence.

This statement is borne out by the next:

5 None (in whatever stage) can remain inactive (either by thought, word or act, waking or dreaming) even for a moment, because all creatures are dependent on Prakriti of the three principles goodness, passion and darkness rooted in the constitution and coercing by effect of previous actions); therefore all are helplessly driven to action by them (whether willing or not).

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ॥
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥
यस्त्विन्द्रियाणि मनसा नियम्याऽऽरभतेऽर्जुन ॥
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

विमूढात्मा विशेषेण मूढं मूर्खताभिभूतं आत्मा मनो यस्य स यः कर्मेन्द्रियाणि वाक्पाणिपादपायूपस्थानि कर्णत्वचानेत्रजिह्वानासिकादीनि संयम्य हठान्निगृह्य इन्द्रियार्थान् नानेंद्रियग्राह्यविषयान्भोक्तुं मनसा स्मरन् चिंतयन् भिन्नभिन्नेंद्रियग्राह्यविषया उपलब्धाश्चेत्तान्भोक्तुमिच्छति यावदनुपलब्धिस्तावत्कालमेव तद्विमुखत्वं; कर्मेन्द्रियसंयमात् कर्माणि कर्मेन्द्रियैश्चेन्न करोति तथाप्यवशेन मनसा तु करोत्येव । एतादृशो विमूढात्मा विशेषेण मूढः आत्मा अदृढं विकलं पराधीनं मुग्धं आसक्तं बालवदस्थिरस्वभावं मनो यस्यासौ एतादृशः स मनुष्यो मिथ्याचारः मिथ्या लोकवंचकः स्वमहत्त्वास्थापनार्थं कृताडंबररूप आचार आचरणं यस्यासौ विद्वद्भिर्ज्ञानिभिः कथ्यते अर्थात् कर्मेन्द्रियाणि निगृहीतान्यपि यावन्न मनःसंयमस्तावत्पर्यंतं केवलं दंभो धूर्तता निष्फलप्रयत्नवत्त्वं वा कथ्यते ॥ ६ ॥

हे अर्जुन, अत एवाहं कथयामि यत् यस्तु य एव पुरुष इन्द्रियाणि ज्ञानेंद्रियाणि श्रोत्रादीन्द्रियाणि मनसा नियम्य निगृह्य वशीकृत्य असक्तस्तत्कर्मसु संगवर्जितो ममत्ववर्जितः कृतकर्मफलकामविरहितः सन् कर्मेन्द्रियैर्वाक्पाणिपादपायूपस्थैः कर्मयोगमारभते कर्माण्याचरति स विशिष्यते उत्तमः श्रेष्ठ इत्युच्यते स एव सिद्धिमाप्नोति । उक्तं च भगवता पतंजलिना "योगश्चित्तवृत्ति-

6 He who controls the organs of action (like speech, hands feet and private organs) and yet contemplates (desires in his mind) the objects to be enjoyed by those organs, is bewildered in mind and a hypocrite.

In outer life he restrains the senses to show himself forth as a wise Yogin or perfect man, or simply because he is unable to indulge them, but in his mind he yearns for the object of each sense. So in effect he has mentally committed all that. Restraint of senses avails nothing so long as the mind is unrestrained.

7 But he who (free from egoism) controls the senses (of perception) by the mind, and performs the Yoga of action with the organs of action without feeling

नियतं कुरु कर्म त्वं कर्मज्यायो ह्यकर्मणः ॥
शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥
यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ॥
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ९ ॥
सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ॥

निरोधः"। न स कृतकर्मभिः कृतकर्मफलैर्वा लिप्यते अतश्चानासक्त्या क्रियमाणेषु कर्मसु मनसोऽव्यापारे न ज्ञानहानिः ॥ ७ ॥

अतस्त्वं नियतं यदा यदा यद्यदुपस्थितं प्रसंगानुसारेण यत्प्राप्तं नित्यं नैमित्तिकं यद्यद्वर्णाश्रमधर्मोचितं कर्म तत् कुरु। यतो हि अवश्यं अकर्मणः कर्माऽकरणापेक्षया कृतं कर्मैव ज्यायः श्रेष्ठं वरं। अकर्मणः कर्माचरणविरहितस्य ते तव शरीरयात्रापि स्नानभोजनशयनविलासवैभवोपभोगादिकार्यप्रवर्तिर्देहनिर्वाहः संसारे प्रवृत्तिरपि न प्रसिद्ध्येत् न सफलीभवेत् न चरितार्था स्यात् ॥ ८ ॥

यज्ञार्थात् कर्मणोऽन्यत्र यज्ञनिमित्तं यानि कर्माणि क्रियंते तेनैव लोकः न कर्मबन्धनः यज्ञार्थं यज्ञबुद्ध्या फलाभिलाषविरहेण यानि कर्माणि क्रियंते तत्रैव मनुष्या न बद्ध्यंते तानि कर्माणि तस्य बन्धहेतूनि न भवन्ति परं यानि कर्माणि फलाभिलाषपूर्वकं क्रियंते यज्ञकृते यज्ञमुद्दिश्य देवपितृकृते न क्रियंते तान्येव तस्य बन्धनरूपाणि खलु। अतः संगं फलाकांक्षां त्यक्त्वा परोपकारबुद्ध्या ब्रह्मार्पणवृत्त्या अहं कर्तेत्यभिमानविरहेण क्रियमाणेषु पुरुषो न बद्ध्यते। हे अर्जुन तदर्थं तस्मात्कारणात् मुक्तसंगः फलसंकल्पवर्जितः सन् कर्म यदा यदा यदुपस्थितानि तानि कर्माणि समाचर कुरु ॥ ९ ॥

attachment, is the most worthy.

Patanjali has made it clear that Yoga is restraint of *mental* movement, योगश्चित्तवृत्तिनिरोधः। One does not deviate from wisdom by disinterested action in which the mind is not entangled (and attains absolution.)

8 Therefore perform the action enjoined (by attendant circumstances). For action is superior to inaction. You cannot even maintain your body without action.

9 Only those actions do not bind a man which are performed as a sacrifice *i. e.* for the good of others, dedicate them to the Supreme, without attachment to results. All other actions bind man. Therefore, O Arjuna, perform actions (which fall due from time to time) without attchment (desire of reward).

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥
देवान्भावयताऽनेन ते देवा भावयन्तु वः ॥
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

इष्टान्कामान् हि वो देवा दास्यन्ते यज्ञभाविताः ॥
तैर्दत्ता न प्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥

पुरा कल्पादौ प्रजापतिर्ब्रह्मा सहयज्ञाः यज्ञसहिताः प्रजाः ब्राह्मणादीन् सृष्ट्वोवाच । अनेन यज्ञेन यज्ञसाहाय्येन आसक्तिविरहितं कृतेन यज्ञाख्येन कर्मणा यूयं प्रसविष्यध्वं विविधाः प्रजाः पुत्रपौत्रादिरूपाः प्रजोपयोगीनि संसारवहानि साधनानि प्रसूयध्वं । वो युष्माकमेष यज्ञ इष्टकामधुक् ईप्सितमनोरथपूर्तिकरोऽस्तु भूयादिति ॥ १० ॥

पुनश्च पंचभिः श्लोकैः प्रजापतिना प्रजाभ्य आज्ञापितं विवृणोति । अनेन यज्ञेन यज्ञादिकर्मणा देवान् इन्द्रादिदेवान् यूयं भावयत यजत तर्पयत हविर्भागैर्वर्धयत पुनश्च ते इन्द्रयमवरुणकुबेरादिदेवा अपि युष्माकं यजनेन संतुष्टाः संतः वो युष्मान् भावयन्तु पर्जन्यादिदानैरन्यैर्बहुभिः कर्मभिश्च वृष्ट्यन्नसंतानैश्वर्यवैभवादिसुखप्रदानेन वर्धयन्तु रक्षन्तु । देवाश्च यूयं च परस्परं भावयन्तो वर्धयन्तो रक्षन्तः परं सर्वश्रेष्ठं श्रेयः कल्याणमाप्स्यथ प्राप्स्यथेति प्रजापतिराज्ञापयामास ॥ ११ ॥

यज्ञभाविता यज्ञैर्वर्धितास्तोषिता देवा वो युष्मभ्यं हि अवश्यं इष्टान्कामानीप्सितवैभवान् विविधैश्वर्यसुखानि च दास्यन्ते भवतां पुत्रपशुधनैश्वर्यकामनाः पूरयिष्यन्ति । तैर्देवैः दत्तानन्नैश्वर्यधनवैभवादीन् एभ्यो देवेभ्यः अप्रदाय

10 Brahma formerly (at the beginning of the cycle) created mankind together with the sacrifices (actions) and said: "Propagate yourselves by this (sacrifice, disinterested action). May this (sacrifice) yield to you desire."

11 Five more stanzas embody Brahma's injunction to his creatures. Gratify the gods (Indra etc.) with this sacrifice, and may the gods, so gratified, gratify you (with rain etc. conducive to prosperity and selfpropagation). Thus you and the gods, gratifying (nourishing, protecting) mutually, will attain supreme felicity.

12 The gods, gratified by sacrifice, will fulfil your desires (such as sons, cattle, wealth, food etc.) That

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ॥
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥
अन्नाद्भवंति भूतानि . पर्जन्यादन्नसंभवः ॥
यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

पंचमहायज्ञैर्बलिदानेन वैश्वदेवाग्निहोत्रादिभिर्नित्यनैमित्तिककर्मभिर्यज्ञादिकार्यैः प्रतिदिनभोजनादिकस्य नैवेद्यादिभिरप्रदायाऽसमर्प्य यो मूर्खस्तैर्देवैर्दत्तांस्ताननुपभुंक्ते स्वशरीराय कुटुंबिभ्यश्चोपयुनक्ति स स्तेनश्चौर एव ज्ञेय इति भगवान् प्रजापतिरवादीत् ॥ १२ ॥

पुनश्च भगवान् प्रजापतिः प्रजा आज्ञापयामास—यज्ञशिष्टाशिनः नित्यनैमित्तिकयज्ञेभ्योऽवशिष्टं यज्ञशिष्टमश्नन्तः पचमहायज्ञावशिष्टं प्रतिदिनं गृहस्थैः क्रियमाणैः कंडनीपेषणीचुल्ल्युदकुंभीमार्जन्युत्थपंचसूनादोषपरिहारकवेदाध्ययनहोमातिथिपूजनतर्पणबलिप्रदानाख्यपंचमहायज्ञेभ्योऽवशिष्टमन्नमश्नंतो नित्यनैमित्तिकयज्ञावशिष्टं भुंजानाः सन्तः यदा यज्ञावशिष्टं भुंजते तदैव ते मनुष्याः सर्वकिल्बिषैः पंचसूनाजनितैरन्यैर्मनोवचनकर्मभिः कृतैः सर्वपापैर्मुच्यन्ते । परं ये मनुष्या आत्मकारणात् स्वस्य स्वकुटुंबिनां कृते नित्यभोजनार्थमन्नादिकं पचन्ति न च देवादिभ्यः देवादिनिमित्तं, ते पापाः पापाचाराः सन्ति पुनश्च ते तु अघं भुंजते सर्वथा पापभागिनो भवन्ति ॥ १३ ॥

अन्नात् रसरक्तमांसमेदोमज्जास्थिपरिणामाद्वीर्याद् भूतानि पंच महाभूतानुबन्धीनि शरीराणि भवन्ति समुत्पद्यंते । अन्नसंभवः अन्नोत्पत्तिः पर्जन्या-

(ignorant) man must be considered a thief who enjoys (by self and family) what is given by the gods without offering it to them (through Vaishvadeva, Agnihotra and other 'great sacrifices' five in number, through pious acts daily and occasional.)

13 Those who enjoy what remains after performing the daily and occasional sacrifices, are freed from all sins. But those who cook only for themselves (and their families, and not for the gods), incur sin.

'All sins' denote those committed by thought, word and deed. They include the involuntary harming of insects by the five kinds of implements (mortar and pestle, grinding stones, broom) पञ्चसूनादोष incidental to the daily life of all householders.

14 From food are produced all creatures; from rain is produced the food; from sacrifice proceeds the

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ॥
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

द्भवति, पर्जन्यो मेघश्च यज्ञाद्भवति, यज्ञश्च कर्मसमुद्भवः अर्थात् कर्मैव जगदुत्पत्तिस्थितिकारणं, विना कर्म यज्ञाद्यभावस्तेन च जगद्विनाशस्तस्मात्केनापि कदाचिदपि नित्यनैमित्तिककर्मपरिहारः कर्मराहित्यं दुःशकमेव ।। १४ ॥

कर्म-सर्वप्रकारा ब्रह्मांडस्थप्राणिनां प्रवृत्तिः ब्रह्मोद्भवं ब्रह्मरूपा ज्ञानरूपा ये वेदाः ते एव उद्भवः उत्पत्तिर्यस्य तत् अर्थात् वेदेभ्य एव तस्योत्पत्तिः प्रवृत्तिविस्तारो वा विद्यते तादृशं कर्मास्तीति विद्धि जानीहि। ब्रह्म च अक्षरसमुद्भवं अक्षरः नाशधर्मविरहितः अजन्मा यः शिवो महेश्वरः स एव समुद्भव उत्पत्तिर्यस्य तादृशं विद्धि। तस्मात् सर्वगतं आब्रह्मस्तंबपर्यंतप्राणिमात्रेषु व्याप्तं यदक्षरसमुद्भवं ब्रह्म नित्यं यज्ञे मंत्रक्रियादिरूपेण इन्द्रयमसूर्यादिदेवरूपेण यजमानाचार्यहोत्रध्वर्युसंभारादिसर्ववस्तुरूपेण प्रतिष्ठितं स्थितमस्तीति जानीहि ॥ १५ ॥

rain; sacrifice results from action.

Food is metabolised into blood and other tissues of the bodies of all creatures, 'भूतानि', so called because their bodies are formed of the transformations of the five 'great elements' पञ्च महाभूतानि. The stanza shows that action is the cause and mainstay of the universe. Without action there would be no sacrifices and the worlds would perish. Hence none can at any time live without going through the necessary actions constant or casual.

15 Know that action is produced from the Vedas, and the Vedas are produced from the Immutable (Lord Shiva). Therefore the all pervading Brahman (the Lord) is ever present in sacrifice.

Action includes the several activities of all creatures in the universe. It proceeds from the knowledge (which is the same as Brahman) enshrined in the Vedas. 'All pervading', present in every object from the Creator to a pillar downwards; it is this Spirit which has its origin in the Immutable. Sacrifice is action accompanied by *mantra* offered to Gods like Indra, Yama, the Sun etc.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ॥
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

एवं अक्षरेण परमेश्वरेण प्रवर्तितं ब्रह्मांडरूपं चक्रं इह जगति जीवमानो यो मनुष्यः ब्राह्मणादिवर्णाश्रमधर्मानुसारेण स्वस्वकर्माणि कुर्वन्न अनुवर्तयति न अनुसरति यज्ञादिकर्माणि परमेश्वरनिर्मितयज्ञादिकर्माणि न करोति न कारयति स्वस्ववर्णाश्रमधर्मानुसारिकर्मभिर्यज्ञं यज्ञेन वृष्टिर्वृष्टेरन्नोद्भवोऽन्नात्प्राणिनामुत्पत्तिरिति क्रमप्राप्तजगदुत्पत्तिप्रवृत्तिरूपयज्ञक्रिया न करोति न कारयति न स्वयमनुसरति नान्यान्प्रेरयति स मनुष्यः अघायुः पापरूपं भूभाररूपं आयुर्जीवितं यस्य तादृशोस्ति। इन्द्रियारामः वाक्पाणिपादपायूपस्थादींद्रियवैभवसुखमात्रैकपरायणः त्यक्तनित्यनैमित्तिककर्मा इंद्रियार्थेष्वेवासक्तः अयज्ञशिष्टान्नवर्धितपशुरूपदेहः देवपितृतिथिसेवाविरहेण देवपितृतिथीनां शापदग्धकायः स मनुष्यो हे पार्थ अर्जुन मोघं वृथा जीवतीति जानीहि। अर्थात् स्नानसंध्यातर्पणवैश्वदेवदेवपितृतिथिपूजनश्राद्धनित्यनैमित्तिकयज्ञादिकर्मशून्या मनुष्याः परमेश्वरप्रवर्तितजगच्चक्रक्रमाद्विरुद्धवृत्तयः परमेश्वरनियमविरुद्धाचरणा एव। सृष्टिक्रमविरुद्धकर्मणां तेषां मनुष्योचितकर्मराहित्येन व्यष्टिसमष्टिरूपेण विनाश एव निर्मितः न तेषां जन्मभिः सृष्टेः कल्याणमिति जानीहि ॥ १६ ॥

in the presence of the sacrificer directed by the priests representing different Vedas and in the plenitude of all necessary materials.

16 O Arjuna, he who does not follow the wheel (of the world) which is thus going on, is leading a sinful life, seeking his enjoyment in the (objects of the) senses and he lives in vain.

'Going on' prompted by the immutable Supreme Lord. Following 'the wheel' means obeying its rules oneself and making others too obey them. 'Sinful', as if a burden to the world. 'Seeking his...senses': not doing his daily and occasional duties, engrossed in sense-objects; like the brute's his body is not built by the remains of food which has been offered to the Gods; accursed therefore by Gods, ancestors and guests as he never serves these. Such men are not promoting the welfare of the world by anything that they do.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ॥
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

इंद्रियारामस्य स्वेंद्रियतुष्टिमेव मनुष्यकर्तव्यपूर्तिं मन्यमानस्य जीवनवैयर्थ्यं दृढयन्नाह यस्त्वात्मेति-यस्तु यो हि इंद्रियारामः इंद्रियार्थपरायणो मनुष्य आत्मरतिः स्वशरीरस्वकुटुंबिजनप्रीतियुक्त एव स्यात् अस्ति, परमेश्वररचितसृष्टिनियमानुसारं जगतोर्थेपि स्वकर्तव्यं यज्ञादिरूपं किमप्यस्तीति न स्वीकरोति स्वार्थैकपरायणोस्ति, पुनश्च य आत्मतृप्तः स्वशरीरस्वकुटुंबिजनेभ्यः कृतकर्मभिरेव स्वकर्तव्यपूर्तिं मन्यमानोस्ति न च जगतोऽर्थे स्वकर्तव्यं किमप्यस्तीति स्वार्थवशः। पुनश्च आत्मनि एव संतुष्टः स्वशरीरस्वकुटुंबिजनसुखवैभवैश्वर्यसमृद्धिप्राप्त्या एव संतुष्टो यो मानवोस्ति तस्य मनुष्यस्य कार्यं न विद्यते तस्योत्पत्तिरस्तित्वं जीवितं मरणं च सर्वं वृथैव न कोप्युपयोगो विश्वस्य तस्य जीवितेन। अर्थात् यज्ञादिकर्मणा मनुष्यदेवपित्रतिथिजीवानां चोपकारस्तस्य स्वार्थांधस्योदरंभरवृत्तेरघायुष इंद्रियारामस्य मनसि न स्वजीवितहितातिरिक्तं कर्तव्यं विद्यते अत एव तादृशस्य जीवितं च जगतो भाररूपमेव न विश्वोपकारकं न लोकसंग्रहरूपं वेति ॥ १७ ॥

17 But the man who rejoices in himself, is satisfied in himself and is content with himself, has nothing to do.

This confirms that he lives a useless life who thinks that a man's duty is merely to please his senses. (Our interpretation differs from that of all others :) ' Rejoices in himself': *i.e.* in his body and in the pleasure of his family, so selfish as to deny that any sacrifice is due from him to the world in accordance with God's ordinances in the universe. 'Satisfied in himself' or in wha'ever is done by his body or his relations, thinking nothing is due from him to the world. ' Content with himself': pleased only if he and his friends are happy and prosperous. ' Nothing to do': it is all the same for the world whether he was born, lives or will die.

नैव तस्य कृतेनाऽर्थो नाऽकृतेनेह कश्चन ॥
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ॥
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

पुनश्च तदेव दृढयति नैवेति-तस्य मानवस्य कृतेन न कोप्यर्थः तादृशेन स्वार्थैकपरायणवृत्तिना इंद्रियारामेण मनुष्येण लोकलज्जया कीर्तये स्वार्थसिद्धये वा कान्यपि कर्माणि कृतानि चेत्तेन न जगतः कल्याणं नोपयोगो न फलं। तथैव तस्य स्वार्थवृत्तेर्मनुष्यस्य अकृतेन अपि न कोप्यर्थः तादृशेन स्वपुत्रकलत्रैकपरायणेन स्वार्थबुद्धिना यज्ञादिकर्माणि न कृतानि तेनापि तस्य जगतो न कोप्यर्थः न किमपि फलं न किमप्यकल्याणं। अस्य एतादृशस्य स्वार्थैकबुद्धेर्मानवस्य स्वपुत्रकलत्रपशुधनगृहक्षेत्रादिसुखमेव जीवनसाफल्यं मन्यमानस्य सर्वभूतेषु न कश्चित् अर्थव्यपाश्रयः अर्थात् तादृशेन मनुष्येण तत्कर्मभिर्वा सर्वभूतानां सर्वप्राणिनां न किमपि कल्याणं कर्मसाफल्यं उपयोगो वा ॥ १८ ॥

उपर्युक्तश्लोकेषु वर्णितस्वात्मप्रीतिस्वात्मतृप्तिस्वात्मतुष्टियुक्तस्य देहात्मपुत्रकलत्रधनादिसंसारप्रलोभनपरायणस्य स्वार्थैकसाधकस्य कर्मवैफल्यं प्रतिपाद्य कथंप्रकारेण कीदृग्वृत्त्या कर्माणि विदधीत तत्तस्मादसक्त इत्यनेन व्यनक्ति—

तस्मात् उपरिवर्णितवत् आत्मरतिः स्वात्मसुखेषु प्रीतिमान्, आत्मतृप्तः

18 Whether such a man performs actions or not, it is valueless, because by him has no creature to achieve any interest.

(Similarly in this and the next we differ from other commentators.) 'Such': selfish, sensual; 'performs' through fear of censure, for fame or out of an ulterior motive; 'valueless': not for the world's welfare; 'or (performs) not': *scil.* sacrifices etc. (he is engrossed in his own family and it is immaterial if he does not perform anything.) 'By him', *i.e.* by one engrossed in the welfare of his family (or by such a man's works; here **अस्य=अनेन मनुष्येण** and **सर्वभूतेषु=सर्वभूतानां**).

19 Therefore, without attachment, always perform the action which has arisen as a duty. He who performs action without attachment reaches the Supreme Lord.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

स्वात्मोपलब्धसुखैः स्वात्मानं कृतकृत्यंमन्यः, आत्मसंतुष्टः स्वात्मोपभुक्तसुखैः प्रसन्नो मानवः निष्फलजीवितः कथ्यते एतस्मात् कारणात् त्वं असक्तः सन् कार्यं कर्म यद्यद्यदा यदा कर्तव्यं नियतं कर्म समापतेत्तत्तत्सर्वं सततं यावज्जीवं समाचर इन्द्रियाणि मनसा नियम्य अनासक्तिमान् सन् कस्मिन्नपि कर्मणि स्वार्थबुद्धिहीनो भूत्वा कर्मफलाशां परित्यज्य मुक्तसंगः सन् कुरु। यतः संसारे वर्णाश्रमधर्मप्रवृत्तोऽपि स्वार्थबुद्धिविरहेण असक्तः पुत्रकलत्रैश्वर्यादिसुखेष्वलुब्धो यः पुरुषः यः कोपि मनुष्यः परमेश्वरार्पणबुद्ध्या जगत्कल्याणवृत्त्या सृष्टिनियमाननुसरन् नित्यनैमित्तिकसंसारव्यवहारोचितानि कर्माणि कुर्वन् परं अक्षरब्रह्मरूपं जन्ममरणरहितं महेश्वरं हि अवश्यं आप्नोति प्राप्नोति ॥ १९॥

मुक्तसंगेनाऽनासक्त्या क्रियमाणैः कर्मभिः सिद्धिं वर्णयति कर्मणैवेति-कर्मणा एव अनासक्त्या स्वार्थबुद्धिविरहेण कृतकर्मणा जनकादयः संसारव्यवहारस्थिता अपि संसिद्धिं ब्रह्मैक्यप्राप्तिरूपां मोक्षाभिधां सिद्धिं आस्थिताः प्राप्ताः। नाहं जनकादिकोटिमापन्नः सर्वथा न मे त्यागवृत्तिर्नितातं वा संसारव्यवहारासक्तोऽहं न मुक्तसंगो वा अतोहं कथं असक्तः सन् कर्माणि कर्तुं शक्नुयां इत्याशंकायां मार्गांतरं दर्शयन्नाह लोकेति-लोकसंग्रह एव लोकानां धर्मे प्रवर्तनमधर्मान्निवर्तनं एतादृशो यो लोकसंग्रहस्तं संपश्यन् अहं विद्वान् महान् शूरो राज्यकर्ता राजकुलोत्पन्नः

'Therefore', since a self-bound man lives in vain; 'without attachment' or self-interest, controlling the senses by the mind. 'Performs' selflessly; 'without attachment', unsubdued by the glamour of selfish happiness; 'action' though incidental to his class and stage in life, offering it to the Divine, and conducive to the world's welfare as it is in conformity with the ordinances of the universe.

The result of selfless action is absolution:

20 Janaka and others reached perfection through action alone. For the sake of the proper government the world, too, you must perform action.

'Reached' though engaged in worldly activities. You might ask, "I have not reached the level of men like Janaka; I can't renounce worldly work entirely, nor

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

क्षत्रियः स्वपराक्रमेण जगति विख्यातनामा सोहं लोके व्यवहारे कानि कीदृशानि कर्माणि करोमि यानि लोका अनुसरेयुरिति विचार्यापि सामयिकानि सर्वाण्यन्यानि वा कर्माणि कर्तुमर्हसि ॥ २० ॥

तमेव हेतुं विशेषेण दृढयति—श्रेष्ठः विद्याजातिकुलगोत्रकर्मादिभिर्जगति ख्यातनामधेयो मनुष्यो यद्यच्छुभाशुभं प्रशस्यं गर्हितं वा कर्म कर्माणि आचरति इतरो जनो लोकः तमनुसरंस्तमादर्शभूतं मन्यमानस्तत्तत्कर्म तेन महापुरुषेणाचरितानि कर्माणि आचरति करोति तत्तत्कर्माचरणे लोकानां मनोवृत्तिर्जायते। स श्रेष्ठो महानग्रणी राजकर्ता ख्यातकीर्तिर्जनो यत् यद्यत्कर्म प्रमाणं कुरुते आचरणीयमिति स्वदृष्टांतेन प्रमाणयति शास्त्रसिद्धं शास्त्रविरुद्धं वा शुभमशुभं वा श्लाघ्यं निंदितं वा हेयमुपादेयं वा स्वयमाचरति लोको जनसमाजस्तत् तत्कर्मानुष्ठानमेव श्रेयस्करं मन्वानोऽनुवर्ततेऽनुसरति विश्वस्तः सन् कुरुते ॥२१॥

am I too greatly engrossed in it; still less is attachment absent from me. How then am I to work unattached ?" The reply is "For the sake, etc." The proper government is by inculcating good and restraining from evil. "I am learned and heroic, a ruler born in a royal warrior family, world-famous by my prowess; what example shall I set the people ?" Thus should you think before acting in the world.

The motive adduced above is further corroborated:

21 Whatever a great man does, that other men do; the people follow the standard he sets.

'Whatever' good or bad. 'Great man': famous for his learning, caste, family, tribe, action etc. 'Other men do,' taking that great-souled one as their ideal, being prompted to imitate him. 'Sets' by his own action, lawful or unlawful, praiseworthy and imitable or the reverse of these. Society gets such faith in him that they think whatever he does it will conduce to their own welfare to do.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ॥
नानवाप्तमवाप्तव्यं प्रवर्तेऽथ च कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ॥
मम वर्त्मानुवर्तेरन् मनुष्याः पार्थ सर्वशः ॥ २३ ॥

स्वकीयदृष्टान्तेन तमेव विशदयति—हे पार्थ अर्जुन, मे मम त्रिषु लोकेषु किंचन कर्तव्यं नास्ति किमपि कर्म करणीयमिति न विद्यते । यतोऽहं ब्रह्मरूपो महेश्वरे ऐक्यं गतो ब्रह्मणि निष्ठो ब्रह्ममयोस्मि । त्रिषु लोकेषु मम किंचन वस्तु अनवाप्तं अप्राप्तं अनुपलब्धं न। तथैव त्रिषु लोकेषु एतादृशं किमपि कर्म वस्तुजातं वा न विद्यते यत् मे अवाप्तव्यं प्राप्तुं योग्यमस्ति यत्प्राप्तयेऽहमुत्सुको भवेयमिति । अथच तथापि अहं कर्मणि यदा यदा यत्कर्मोपस्थितं भवति तत्तद्विहितुं कर्तुं लोकसंग्रहार्थमेव प्रवृत्तो भवामि ॥ २२ ॥

यदि अहं अतंद्रितः तंद्रा प्रमादस्तद्रहितो भूत्वा अप्रमत्तः अनलसः सावधानः सन् कर्मणि जातु कदाचित् क्वचिदपि अपवादरूपे प्रसंगेपि कर्मणि न वर्तेयं चेत् तदा हे पार्थ अर्जुन मनुष्याः प्रजाः मम वर्त्म मयांगीकृतं मयाऽऽचरितं मार्गं सर्वशः सर्वप्रकारेण यं यं मार्गमहं स्वीकुर्यां यद्यत्कर्माऽऽचरणमहमनुसरेयं तं तं मनुष्या अनुवर्तेरन् अनुसरेयुः अतः कारणादहं व्यवहारे लोके ऐहिकामुष्मिकादिकर्माणि प्रमादहीनः सन् प्रतिकर्मणि प्रवर्ते सततं प्रवृत्तो भवामि ॥ २३ ॥

He holds forth his own action as an example in point:

22 O Arjuna, there is nothing in the three worlds that I have to do (as I am one with Brahman and the supreme Lord). There is nothing unobtained that I want to obtain, still I perform actions. (Though there is no necessity for me to perform actions, I am engaged in them, to lead men on the right path of duty.)

23 For if I should not at any time (even when liable to censure) be carefully engaged in action, mankind would all follow my example. (Therefore I am ceaselessly engaged in works designed for this world and the next, as each falls due.)

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ॥
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ॥
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ॥
योजयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

यदि अहं कर्म न कुर्यां चेत् तदा कर्मलोपेन यज्ञादिकर्मविनाशेन वृष्ट्याद्यभावादिमे मयाऽऽचरितमार्गानुसृता लोकाः श्रीकृष्णस्याचरणमेव प्रमाणमिति मत्वा स्वस्ववर्णाश्रमोचितकर्मवहिर्मुखा भूत्वा उत्सीदेयुर्नश्येयुः। कर्मसु नष्टेषु यज्ञादिक्रियालोपेन प्रजा वर्णसंकरा भवेत् तदा तत्संकरदोषस्य कर्ता अहं स्यां पुनश्च वर्णसंकरदोषेण अहं इमाः प्रजा उपहन्यां प्रजानां लोकानां विनाश एव स्यात् तदा प्रजानां विनाशकदोषो मच्छिरस्येवाऽऽपतेत् ॥ २४ ॥

अविद्वांसः सामान्याः संसारव्यवहारमग्ना जनाः कर्मणि विविधैहिकामुष्मिककर्मसु सक्ता लुब्धाः प्रीतिमंतः कर्मोत्पन्नसुखदुःखाभिभूताः संतः कर्माणि यथा कुर्वन्ति कुर्युः हे भारत अर्जुन विद्वान् शास्त्रज्ञो लोकसंग्रहं चिकीर्षुः स्वाचरणेन लोका अपि स्वस्वकर्मणि प्रवर्तेरन्निति कामयमानो विद्वान्मनुष्यः असक्तः सन् तत्तत्कर्मसु अलुब्धः अनासक्तः तत्तत्कृतकर्मफलाभिलाषवर्जितः अनहंकारविमूढात्मा सन् सामान्यमनुष्यवत् लौकिकानि कर्माणि कुर्यात् ॥ २५ ॥

अज्ञानां तत्त्वज्ञानहीनानां कर्मसंगिनां परंपरया प्राप्तसर्वकर्मप्रवृत्तानां जनानां बुद्धिभेदं न जनयेत्। तत्त्वज्ञानेन ब्रह्मज्ञानेनैव मोक्षोस्ति न केवलं कर्मभिरिति

24 These worlds would be plunged into disaster, if I do not perform action. I would be the author of the confusion of functions and would doom mankind to destruction.

'Disaster', *e.g.* for want of rain consequent on the cessation of sacrifice (*vide supra* for 'the cycle of the world.') As men would follow me in this abstention, I would be responsible for the resulting confusion and ruin.

25 Just as, O Arjuna, the ignorant act from attachment to action, so the wise man should act without attachment, desiring the welfare of mankind (in order that mankind may follow his example).

26 (Though) fixed in Yoga, a wise man should

प्रकृतेः क्रियमाणानि गुणैः कर्माणि भागशः ॥
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

बुद्धिभ्रमं नोत्पादयेत् किमुत युक्तः योगयुक्तात्मा योगसंनिविष्टः योगदृष्ट्या सर्वं ब्रह्ममयं विश्वं पश्यन्नपि विद्वान् नित्यनैमित्तिकानि ऐहिकामुष्मिककल्याणकराणि सर्वकर्माणि आचरन् कुर्वन् सन् स्वाचरणेन लोकान् योजयेत् कर्मसु प्रेरयेत् ॥ २६ ॥

प्रकृतेः भगवद्ब्रह्मरूपिमहेश्वरमायाया गुणैः सत्वरजस्तमःसंज्ञकैः भागशः न्यूनातिरेकमध्यमादिभेदेन जगति दृश्यमान्यैः यथा च अधिकसत्वमध्यमरजोहीनतमोभिः अधिकरजोमध्यमसत्वहीनतमोभिः अधिकतमोमध्यमसत्वहीनरजोभिः इत्यादिभेदैर्मनुजेषु विद्यमानैरत एव भागशः व्यक्तिसमष्टिषु च नानाभेदैर्विभक्तैस्त्रिभिर्गुणैः देहेन्द्रियद्वारा कर्माणि क्रियमाणान्येव सन्ति अर्थात् सर्वाणि कर्माणि मनुष्यः स्वेच्छया स्वबुद्धिपूर्वकं न करोति प्रत्युत प्रकृतिमायासंभवैर्न्यूनाधिकादिभेदेन सर्वत्र विभक्तैस्त्रिगुणैः पूर्वजन्मार्जितप्रारब्धवशात् कर्माणि सृष्टिनियमानुसारेण भवन्ति परंतु अहंकारविमूढात्मा अहंकारो देहपुत्रकलत्रादौ योऽभिमान आत्मनो भिन्नेषु देहपुत्रकलत्रादौ आत्मबुद्धिरहंममत्वभावस्तेन विमूढं मोहवशंगतं आत्मा मनो यस्यासौ मनुष्यः अहं कर्ता मयायं पुत्र उत्पादितो ममायं पुत्रः कलत्रं धनं धान्यं गृहं इति मन्यते वस्तुतः स किमपि कर्तुमशक्तः परवानेव ॥ २७ ॥

prompt others to all kinds of actions by his own (exemplary) conduct, and not unsettle the minds of the ignorant who are attached to action.

'Fixed in yoga', seeing the Brahman in everything (so far as he is concerned). 'Unsettle the minds' by preaching that knowledge of the Brahman alone leads to salvation and not any kind of action. 'The ignorant', those who are not ripe for true knowledge; 'attached to action', going through certain sets of rituals from generation to generation.

27 Actions are performed by the three qualities of Nature (acting) in different proportions, but one whose mind is deluded by egoism thinks that he is performing them.

'Qualities' goodness, passion and darkness of Nature

तत्ववित्तु महाबाहो गुणकर्मविभागयोः ॥
गुणा गुणार्थे वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

हे महाबाहो अर्जुन उपर्युक्तप्रकारेण मायाजनितगुणैरेव विश्वं प्रचलतीति ज्ञानवान् गुणकर्मविभागयोः सत्वादिगुणैर्न्यूनाधिकादिभेदैर्विभक्ता ये जीवास्तेषां विभागो वैविध्यं तथा चक्षुःश्रोत्रादीनां दर्शनश्रवणादिरूपाणि यानि कर्माणि स कर्मविभागः द्वयोस्तत्ववित् मायागुणैः कारणीभूतैरेव देहेन्द्रियकर्माणि भवन्ति न च गुणानां तत्कृतकर्मणां च कारणं मनुष्याः, जीवानामहंकर्तृत्वाभिमानस्तु मिथ्याज्ञानजन्य एव प्रकृतिरेव सर्वं करोति नाहं कर्ता न भोक्ता न मे पुत्रकलत्रादिकमिति तत्ववित् एतद्ब्रह्मज्ञानिजनज्ञेयतत्वज्ञो ज्ञानी गुणा गुणार्थे वर्तन्ते इति मत्वा संसारे न सज्जते। गुणाः सत्त्वादिगुणसम्पन्ना मनुष्याः गुणार्थे प्रकृतिसंभवान् स्वसमानसत्वादिगुणवतो मनुष्यान्प्रति आकृष्टाः तत्तद्गुणेषु निबन्धनार्थं एव वर्तते प्रवर्तन्ते मिथः प्रवर्तन्ते सज्जन्ते पुत्रकलत्रादिरूपेण मिलन्ति इति मत्वा एतत्सर्वं भगवन्महेश्वरमायाविडंबनमिति विचार्य स्वदेहपुत्रकलत्रादिषु तत्कृतकर्मसु वा न सज्जते न मुग्धो भवति नाऽऽसक्तिं भजते स्वदेह आत्माभिमानी न कर्ता भोक्तेति जानाति ॥ २८ ॥

or Prakriti, the wonderful power of the Supreme Lord or Spirit. 'Proportions,' *i.e.* each one of the qualities may, according to the occasion, be predominant, moderate or at a minimum भागशः; whether acting in an individual or in a collectivity. The qualities so acting are the real agents, with the effect of previous action as a determining factor in conformity with the governance of the universe. 'Egoism' is thinking the not-self (as represented by one's body, family and possessions) to be the self. One under this delusion mistakes himself to be the agent, whereas in reality he is helplessly driven.

28 But, O mighty ones, he who knows the truth of the divisions of the qualities and of actions, is not attached, thinking that the qualities exist for their objects.

'The truth' that the cosmic process goes on by the qualities of *Maya* in the manner above set forth, 'divisions of the qualities' meaning the classification of beings

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ॥
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

प्रकृतेर्भगवन्मायाया गुणसंमूढा गुणैः सत्वादिगुणैः संमूढाः सम्यक् मुग्धाः संसारे देहपुत्रकलत्रादौ मोहावृताः तेष्वेवात्मभावं मन्यमानाः गुणकर्मसु सत्वादिगुणेषु तत्कार्येषु च सज्जन्ते आसक्तिं भजंते आत्मीयबुद्धिं सर्वत्र कुर्वन्ति तान् अकृत्स्नविदः संपूर्णत्वेन ब्रह्मतत्त्वाऽनभिज्ञान् अत एव मन्दान् मन्दमतीन् मायया कुंठितबुद्धीन् अज्ञान् कृत्स्नवित् परिपूर्णात्मतत्त्वज्ञो ब्रह्मज्ञो न

according to the proportion of each quality present in them, and 'of actions' meaning the distribution of perception, audition etc. as inherent to the eye, the ear etc. respectively. One who discriminates thus, thinking that the principles of *Maya* determine all works of the body and the senses and that men are not the cause of the principles and their working (since the feeling 'I am the doer' is a delusion), knows that it is Prakriti which carries out all action and understands that he is not the doer or enjoyer, nor is the family his property. His wisdom is that of the knower of Brahman; he is not entangled in the world process. He resolves everything into the thought, 'The principles exist for their objects.' Men characterised by the natural qualities of goodness etc. are attracted to men similarly characterised, they act and exist only as bound by those qualities. (We might recall a subtle association of meaning: गुण= string or binding material.) Their mutual action and reaction are thus determined; their association as son and father, wife and husband etc. is thus specified. So understanding the matter, one knows all this is a play of the Lord's inscrutable power माया; one is not attached to the body, family etc. or to their activities nor led away by their glamour. One no longer labours under the illusion that the body is the doer and enjoyer.

29 Those who are deluded by the three qualities

मयि सर्वाणि कर्माणि संन्यस्याऽध्यात्मचेतसा ॥
निराशीर्निर्ममो भूत्वा युद्ध्यस्व विगतज्वरः ॥ ३० ॥

विचालयेत् कर्मभ्यः कर्मनिष्ठायाः न प्रचालयेत् न चालयेत्। कर्म, कर्मफलं, कर्ता सर्व मिथ्यैव त्वमहं सर्वे लोकाश्च ब्रह्मरूपिणोऽतः केन न किमपि कार्यं कर्म कर्तुमर्हमावश्यकं वा इत्यादिभिर्वाक्यैः अब्रह्मज्ञान् स्वस्वकर्मभ्यो न विक्षेपयेत् प्रत्युत सामान्यमानवान् कर्मप्रशंसयाऽऽचरणेन च कर्मस्वेव प्रवर्तयेत् ॥ २९ ॥

त्वं कृत्स्नतत्त्वविदसि ब्रह्मज्ञोसि अतः सर्वाणि कर्माणि अध्यात्मचेतसा ब्रह्मज्ञानयुक्तबुद्ध्या ज्ञानदृष्ट्या मयि ब्रह्मरूपिणि अक्षरे महेश्वरे मयि संन्यस्य समर्प्य ममांतर्यामीश्वर एव कर्ता नाहमिति बुद्ध्या अर्पयित्वा ब्रह्मरूपिणि परमात्मनि सर्वकर्मणां समर्पणेन निराशीः फलाकांक्षाविरहितो भविष्यसि ततो निर्ममः अयं मे भ्राताऽयं मे गुरुर्बन्धुरिदं मया कृतमिमे मया हता इत्यादिभावविरहितो ममत्वशून्यो भविष्यसि तथाभूतस्त्वं पश्चाद्विगतज्वरः गतसर्वसंतापो गतशोकदुःखमोहो भूत्वा युध्यस्व ॥ ३० ॥

of Nature, become attached to the actions of those qualities. The man of perfect knowledge should not unsettle these ignorant men of imperfect knowledge (from their respective duties.)

'Deluded' ascribing selfhood to the body, family etc. 'Become attached,' confounding one's self with all that. Imperfect knowledge is defective knowledge of the Supreme; 'ignorant' with intellect dulled by *Maya.* 'Unsettle', by the old doctrine that everything is illusion; that everything being Brahman, none has to do anything. Ordinary folk have to be persuaded to act by praising action.

30 Therefore, surrendering all actions to me, by joining your mind to the supreme Self, and becoming freed from the desire of reward and freed from egoism, engage in battle without grief.

ये मे मतमिमं नित्यमनुवर्तन्ति मानवाः ॥
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते सर्वकिल्बिषैः ॥ ३१ ॥

श्रुतिस्मृतिब्रह्मसूत्रधर्मसूत्रधर्मशास्त्रैः प्रतिपादितं सनातनश्रुतिस्मृत्यादीननुसृत्य मया तुभ्यमुपदिष्टं इदं मे मतं ये श्रद्धावन्तः श्रीकृष्णनिर्णीतं शास्त्रानुकूलमेवास्तीति निश्चयवन्तः पुनश्च अनसूयन्तः दोषारोपणमकुर्वाणाः अर्थात् श्रीकृष्णः को नाम विद्वान्, श्रीकृष्णो विद्वान् शूरः शास्त्रज्ञः सन्नपि क्षत्रियात्मजो न तस्याधिकारो धर्मशास्त्रोपदेशे इत्यादिभावैरुत्पन्ना या असूया तेजोऽसहिष्णुता सा यैस्त्यक्ता तादृशा ये मानवा मनुष्या नित्यं अनुवर्तन्ति अनुवर्तन्ते अनुसरंति ते सर्वकिल्बिषैः सवपापैः स्वकृतकर्मजनितपापादिभिर्मुच्यन्ते ॥ ३१ ॥

ये तु मनुष्या एतन्मे मतं अभ्यसूयंतः अभि अभितः सर्वतः प्रतिस्थलं असूयन्तः मत्तेजोगुणद्धर्यादीनामसहिष्णवः " असूयाऽन्यगुणर्द्धीनामौद्धत्यादसहिष्णुता " (सा. द.)

As for you, Arjuna, you have perfect knowledge of the Brahman, so make over your action to Me the immutable Supreme, thinking not you but the immanent Lord is the Agent. Thus surrendering you will be free from desire, no longer thinking 'This is my brother, teacher, relation; this I have done, these I have killed.' Thus will all your grief and delusion disappear and you become fit for action.

31 Those who always follow this teaching of mine with faith and without envy, are also released from all sins.

'This teaching' is in accordance with the eternal religion propounded by the texts heard and remembered, the aphorisms on Brahman and on Dharma and other Dharma Shastras. 'Faith' that what Lord Krishna has said is in conformity with scripture. 'Envy' is ascription of some disqualification like 'Who is this Lord Krishna? He may be wise, heroic, learned in the sciences; yet is he the son of a warrior: who authorised him to teach scriptural subjects?' 'All sins' and their effects.

ये त्वेतदभ्यसूयन्तो नानुऽवर्तन्ति मे मतम् ॥
सर्वज्ञानविमूढांस्तान् विनष्टान् विद्ध्यचेतसः ॥ ३२ ॥
सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ॥
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

एतन्मयोपदिष्टं श्रुतिस्मृत्यादीननुसृत्य प्रतिपादितं मे मतं मम धर्म्यं सिद्धांतं निन्दन्तः सन्तो न अनुवर्तन्ति नाऽनुवर्तन्ते तान् सर्वज्ञानविमूढान् विशेषतः सर्वकर्मज्ञानबहिर्मुखान् अचेतसः अज्ञानिनः विनष्टान् विशेषतया इहामुत्रलोकभ्रष्टान्विद्धि ॥ ३२ ॥

शास्त्रप्रतिपादितमतस्य जनानां नानुसरणे किं कारणं तद्दर्शयति सदृशमिति–मनुष्यो ज्ञानवानपि श्रुतिस्मृत्यादिशास्त्रज्ञः सन्नपि स्वस्याः प्रकृतेः सदृशं पूर्वजन्मकृतशुभाशुभकर्मसंस्कारजन्यस्वभावः प्रकृतिस्तस्या प्रेरणया स्वयमनिच्छमानोऽपि चेष्टते यन्निर्मितं तदनुसृत्य तदनुरूपं वर्तते । भूतानि सर्वप्राणिमात्रसत्वानि प्राणिनः प्रकृतिं यान्ति पूर्वजन्मार्जितशुभाशुभकर्मनिर्मितप्रारब्धवशतां अनुवर्तते प्रारब्धपरवशतया तत्प्रेरणया यावज्जीवं कर्माणि कुर्वंति एवं सति अत्र शुभाशुभकर्मप्रवृत्तौ निग्रहः शास्त्रांकुशः विधिनिषेधरूपा शास्त्राज्ञा किं करिष्यति किंकर्तुं क्षमा ? न किमपि ॥ ३३ ॥

एवं सत्यपि मनसा इंद्रियनिग्रेहण श्रेयःप्राप्तिसाधनमस्तीति वदति–इंद्रियस्य मनसः इंद्रियस्यार्थे इंद्रियग्राह्यपदार्थे रागः प्रीतिः द्वेषः अप्रीतिः द्वौ

32 But those who enviously do not follow this teaching of mine, are doomed to disaster in this world and the next, deluded as they are in all knowledge and devoid of discrimination.

He next expounds why people do not follow the teaching of scripture:

33 Even the knowing man behaves (involuntarily) in conformity with his own nature (as formed by the latent power of the merits and demerits of his previous birth.) All creatures act in response to the constitution of their nature. What can restraint (in the form of scriptural enjoinment or prohibition) avail? (It cannot avail.)

Even though it is so, salvation comes by res-

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
स्वधर्मे विधनं श्रेयः परधर्मोदयादपि ॥ ३५ ॥

व्यवस्थितौ स्तः। यथाच श्रोत्रेंद्रियस्य मनसः श्रवणरूपेर्थे शुभे प्रीतिरशुभे द्वेषः, नेत्रेंद्रियस्य मनसः शुभे दर्शनरूपेऽर्थे प्रीतिरशुभे द्वेषः इत्थं प्रतींद्रियस्य शुभेऽशुभे मनसः प्रीतिद्वेषौ व्यवस्थितौ प्राक्तनसंस्कारेण प्रकृतिसिद्धावेव। अत ऐहिकामुष्मिककल्याणेप्सुर्जनस्तयो रागद्वेषयोर्वशं न आगच्छेत् तौ रागद्वेषौ हि अवश्यं अस्य मानवस्य इहामुत्रकल्याणस्य परिपन्थिनौ विघ्नरूपौ स्तः अतः स्वश्रेयःकामो जनस्तयो रागद्वेषयोर्वशं न आगच्छेत् न प्राप्नुयात् ॥ ३४ ॥

मुख्यत्वेन परलोककल्याणार्थमेव रागद्वेषत्यागो योगयुक्तबुद्धीनामेव विशेषतया युज्यते त्वादृशाणां क्षत्रियाणां न प्रतिकर्मणि तत्संगच्छतीति भावेन पुनः क्षत्रियधर्मेर्जुनं प्रेरयन् वर्णाश्रमधर्मोकिं विशदयति श्रेयानिति–प्रतिव्यक्तेः स्वधर्मः जन्मत एव ब्राह्मणक्षत्रियवैश्यशूद्रातिशूद्रादीनां शास्त्रनिर्णीतो यः स्वस्वधर्मः स स्वबुद्धौ

training the senses through the mind: (Mind in the form of) sense has either affection or aversion for the objects of sense.

34 (Mind as the sense of audition has affection or aversion for pleasant or unpleasant sounds respectively, by immemorial habit. The same holds good for the other senses and their objects.) One (wishful of welfare here and hereafter) must not submit to these two feelings, for they are obstacles in his path (of the twofold welfare.)

"Especially, however, the abandonment of attachment and aversion would be proper for those with intelligence fixed in Yoga, and chiefly in view of welfare in the next world; but for warriors like you it is not applicable under every circumstance." With this idea the Lord impresses on Arjuna the warrior's duty and expounds the doctrine of the duties of the several classes and stages of life:

35 One's own duty, (though) unattractive, is moer conducive to welfare than another's duty well performed. Annihilation (while engaged) in one's duty is preferable

विगुणोपि कस्मिंश्चिद्विषये गुणहीनो दोषरूपः प्रतीयमानोपि स्वनुष्ठितात् परधर्मात् सम्यक्प्रकारेण लोकदृष्ट्या सुष्टुप्रकारेणाचरितादपि स्वधर्म एव श्रेयान् कल्याणकरोस्ति। यथाहि—ब्राह्मणस्य स्वाध्यायादिरूपः स्वधर्मस्तत्र भिक्षाशनादि-विगुणत्वदोषः कस्यचिद् बुद्धौ विद्यमानोऽपि क्षत्रियधर्मो शौर्यवीर्यादिना ब्राह्मणेन सम्यक्तया पालितोपि क्षत्रियधर्माचरणेन ब्राह्मणस्य विविधवैभवसुखोपलब्धिरूपं श्रेयो विद्यमानमपि ब्राह्मणस्य ब्राह्मणधर्म एव श्रेयान्। तथैव क्षत्रियवैश्यशूद्राणामपि स्वस्ववर्णधर्मपालनरूपः स्वधर्म एव श्रेयान्। न ब्राह्मणस्य क्षत्रियवैश्यशूद्राणां, न क्षत्रियस्य ब्राह्मणवैश्यशूद्राणां, न वैश्यस्य ब्राह्मणक्षत्रियशूद्राणां, न शूद्रस्य ब्राह्मणक्षत्रियशूद्राणां नातिशूद्राणामंत्यजश्वपचम्लेच्छचांडालादीनां ब्राह्मणक्षत्रिय-वैश्यशूद्राणां वा धर्माः श्रेयस्कराः। तथैव ब्रह्मचर्याश्रमवर्तिनो न गृहस्थ-वानप्रस्थसंन्यासिनां, न गृहस्थाश्रमस्थस्य ब्रह्मचारिवानप्रस्थसंन्यासिनां न वानप्रस्थस्य ब्रह्मचारिगृहस्थवानप्रस्थानां वाऽऽश्रमधर्माः श्रेयस्कराः संति। परधर्मोदयादपि परधर्मे एकवर्णस्य स्वधर्मापेक्षया अन्यवर्णधर्मे एकाश्रमिणः स्वाश्रमापेक्षया अन्याश्रमधर्मे स्वकीय उदयो भवेत् ऐहिककल्याणं सुखं वा प्राप्नुयात्तथैव स्वधर्मे स्वजन्मसिद्धे वर्णे आश्रमे वा निधनं भवेत्तथापि तदेव तस्य श्रेयः कल्याणरूपमस्ति। परमेकवर्णस्यान्यवर्णधर्माचरणेन उदयः स न तस्मै श्रेयस्करः। यथाच ब्राह्मणस्य क्षत्रियवैश्यशूद्राणां धर्माचरेणन उदयः सुखंवैभवादिप्राप्त्यपेक्षया स्वाध्यायरूपब्राह्मणधर्माचरणपूर्वकं मरणमेव तस्मै श्रेयस्करं तथैवान्यवर्णेभ्यः सर्वाश्रमेभ्यश्च ज्ञेयं ॥ ३५ ॥

to prosperity (attained by engaging) in another's duty.

'Own duty' is what is specified by sociological science for each individual by his birth as a priest, warrior, trader or farmer, servant or one of a lower order (*i. e.* Brahmin, Kshatriya, Vaishya, Shudra or outcast respectively). 'Unattractive', devoid of merit, or even harmful, to one's mind. 'Well performed' from the worldly standpoint. Thus study etc. are enjoined on a Brahmin, of which begging food etc. may not appeal to some, while the Kshatriya's duty may be easy of performance to a Brahmin on account of heroic qualities in him and may also bring him wealth and enjoyment. Still the Brahmin's duty alone is good for Brahmins, the Kshatriya's for Kshatriyas and so for the other

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ॥
अनिच्छमानोऽपि बलादाक्रम्येव नियोजितः ॥ ३६ ॥

अर्जुन उवाच ।

अथेति—अथ यदि भवदुक्त्यनुसारेण ज्ञानवानपि स्वप्रकृतिकारणेन प्रकृतिसदृशं यदि चेष्टते यदि च रागद्वेषावेव मोक्षस्य परिपन्थिनौ विघ्नकराविति मनुष्यो जानाति तथापि अयं पूरुषः केन प्रयुक्तः प्रेरितः सन् पापं चरति आचरति करोति? स्वयं स्वबुद्धौ स्वमनसि तत्पापं कर्तुं अनिच्छमानोपि तत्पापकरणात्स्वाधोगतिर्भवतीति जानन्नपि बलात् हठात् आक्रम्य दंडमुद्यम्याऽऽज्ञापयन्निव पापकर्मणि नियोजितः व्यापारितः सन् केन सत्ताधारिणा राज्ञा किंकर इव प्रयुक्तः प्रेरितः सन् पापं कुकर्मरूपं दुर्गतिप्रदं किल्बिषं चरति आचरति अनुतिष्ठति? ॥ ३६ ॥

classes. The Kshatriya's, Vaishya's and Shudra's duties are not conducive to a Brahmin's welfare; and so for the others; the Brahmin's, Kshatriya's, Vaishya's or Shudra's duties are not beneficial to outcasts and barbarians (Chandalas, Mlechchhas etc.) Similarly to a student (Brahmacharin) the duties of the householder, retired man or the ascetic (Grihastha, Vanprastha, Samnyasin respectively) are not advantageous; and so on to one belonging to any of the other three stages in life.

Arjuna said:

36 But prompted by what does a man commit sin, even though unwilling, as if attacked and forcibly led on to do so?

'But': if, as you say, even a wise man follows his nature and recognises attachment and repulsion to be the obstacles in the path of salvation; 'unwilling' in his own mind, knowing that the commission of sin will lead to downfall; 'led on' as by a superior force or authority.

भवत्येष कथं कृष्ण कथं चैव विवर्धते ॥
किमात्मा कः किमाचारस्तन्ममाऽऽचक्ष्व पृच्छतः॥ ३७ ॥

श्री भगवानुवाच

एष सूक्ष्मः परः शत्रुर्देहिनामिन्द्रियैः सह ॥
सुखतंत्र इवासीनो मोहयन्पार्थ तिष्ठति ॥ ३८ ॥

पुनरग्रेऽपि तमेवप्रश्नमर्जुनो विवृणोति--हे कृष्ण (१) अयं शत्रुसमः शत्रुत्वेन प्रतिपादितः पापप्रेरको दोषः कथं भवति समुत्पद्यते, (२) उत्पद्य च कथमेव विवर्धते, (३) तद्दोषस्य आत्मा स्वरूपं किं कीदृशमस्ति, (४) स कः कोस्ति किमाख्योस्ति, (५) तस्य दोषस्य किं आचारः कीदृगाचरणमस्ति एतत्सर्वं किमस्ति तत्राहं मूढोस्मि अतः पृच्छतः पृश्नं कुर्वतो मम त्वं आचक्ष्व ब्रूहि ॥३७॥

श्रीभगवानुवाच

अर्जुनस्य प्रश्नपंचकस्योत्तरं क्रमेण श्रीकृष्णो विवृणोति--(१) भवत्येष कथं एतत्प्रथमप्रश्नात्तरं—हे पार्थ अर्जुन एष कामक्रोधरूपोऽहंकारदोषः सूक्ष्मः मनसाप्यतर्क्यं इन्द्रियाणामप्रत्यक्षो देहिनां शरीरिणां सूक्ष्मत्त्वादप्रत्यक्षस्वभावात् इंद्रियेष्वन्तर्हितः इंद्रियैक्यंगतः सुखतंत्र इव सुखरूपे दुःखावाप्तिशंकाविरहिते स्थाने निश्चित इव आसीन इंद्रियेषूपविष्ट इव स्थितः अत एव स्वाधाररूपैरिन्द्रियैः सह मोहयंस्तिष्ठति विपरीतंदेहात्मज्ञानं आरोपयन् स्थितिं करोति । सोहंकारो देहिनां परः सर्वोत्कृष्टो महान् शत्रुरस्तीति जानीहि ॥ ३८ ॥

37 O Krishna, how does this evil (verily a misleading enemy) arise ? How does it grow after having arisen ? What is its nature ? What is it ? How does it work ? All these things (I do not understand, therefore) I ask you, tell me.

Shri Krishna Said :

38 This (egotism in the form of desire and anger) is subtle, O Arjuna, abiding as if happily with the senses of men, deluding (all creatures). This is the greatest enemy.

Answer to Arjuna's first quetion. 'Subtle', not to be apprehended by the mind or the senses. 'Deluding,' confounding the soul (along with its basis the senses), with the body.

कामक्रोधमयो घोरः स्तंभहर्षसमुद्भवः ॥
अहंकारोऽभिमानात्मा दुस्तरः पापकर्मभिः ॥ ३९॥
हर्षमस्य निवर्त्यैष शोकमस्य ददाति च ॥
भयं चास्य करोत्येष मोहयंस्तु मुहुर्मुहुः ॥ ४० ॥

कथं चैव विवर्धते इति (२) द्वितीयप्रश्नोत्तरं—

कामक्रोधमयः कामक्रोधाभ्यां निभृतः कामक्रोधावेव यस्य स्वरूपमस्ति स कामक्रोधस्थितः। घोर इहामुत्रदारुणफलप्रदो भयंकरः। स्तंभः दुराधर्षोभिमानः हर्ष आनंदः द्वयोः समुद्भव उत्पत्तिर्यस्य सोऽभिमानात्मा अभिमान एव आत्मा स्वभावो यस्य सोहंकारोस्ति। यः पापकर्मभिः जन्ममरणपर्यवसायिनिमित्तभूतानि यानि पापानि अघानि तद्रूपाणि कर्माणि येषां तैर्मनुष्यैर्दुस्तरः दुरतिक्रमोस्ति तदाक्रमणान्निर्गंतुं मनुष्या न शक्नुवन्ति ॥ ३९ ॥

किमात्मेति ३ तृतीयप्रश्नोत्तरं

एषोहंकारः प्रथमं हर्षमुत्पादयति परं तं हर्षं तत्क्षणं स्वयमेव नाशयति। एषोऽहंकारः अस्य मानवस्य स्वयमेवोत्पादितं हर्षं निवर्त्य पुनश्चास्य मानवस्य स एवाहंकारस्तत्क्षणं शोकं ददाति अर्पयति। पूर्वं स एवाहंकार ऐश्वर्यधनकलत्रपुत्रादिप्रदानेन हर्षं दत्वा पुनश्च रोगप्रियवियोगादिना शोकं ददाति पुनश्च मुहुर्मुहुर्वारंवारं प्रतिक्षणं मोहयन् तु सन् एषोऽहंकारोऽस्य मानवस्य भयं करोति त्रासमुत्पादयति। इत्थमहंकाराख्यः शत्रुरिंद्रियपरिवारः सुखासीन इव स्तंभहर्षादिदोषैर्वर्धमानो मानवान्हर्षशोकभयेषु पातयति ॥ ४० ॥

39 It is of the nature of desire and anger, terrible, the source of pride and exultation. This egotism which is self-conceit, cannot be overcome by sinners.

Answering the second question. 'Terrible,' of horrible fruition here and in the next world. 'Pride', unconquerable vanity. 'Sinners,' whose evil actions lead only to birth and death again and again. 'Cannot be overcome by,' *i. e.* sinners cannot evade or withstand its attack.

40 Time after time it infatuates man, puts an end to his joy, makes him sorrowful and inspires fear.

This foul and vile principle. O Arjuna, over on the look-out for man's weakness. The enemy in disguise acting

स एष कलुषः क्षुद्रश्छिद्रप्रेक्षी धनंजय ॥
रजःप्रवृत्तो मोहात्मा मनुष्याणामुपद्रवः ॥ ४१ ॥
काम एष क्रोध एष रजोगुणसमुद्भवः ॥
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ४२ ॥

कः इति ४ चतुर्थप्रश्नोत्तरं

हे धनंजय अर्जुन, स एष उपरिवर्णितस्वरूपोऽहंकारः कलुषः गुणत्रयाधीनत्वान्मलिनोस्ति । क्षुद्रोऽधमस्वभावोधोगतिप्रदोस्ति । पुनश्च छिद्रप्रेक्षी किंचिन्मात्रेण क्षेत्रज्ञप्रज्ञापराधेन तद्बुद्धिभ्रंशं कृत्वा दुर्मार्गप्रेरणाय सर्वसत्ताधारको भवति केनापि छिद्रेण क्षत्या इहलोकपरलोकनाशको भवति स च रजोगुणप्राधान्येन प्रवृत्तो मोह एव आत्मा स्वरूपं यस्य एतादृशः सोऽहंकारो मनुष्याणामुपद्रवकरो विद्यते ॥ ४१ ॥

किमाचार इति (५) पंचमप्रश्नोत्तरं

रजोगुणसमुद्भव एषोहंकार एव कामोस्ति एषोऽहंकार एव क्रोधोस्ति । स च महाशनः अतृप्तस्वभाव ऐश्वर्यधनराज्यपुत्रकलत्रगृहादिलाभेऽप्यसंतुष्टः अतएव महापाप्मा तत्तद्विशेषप्राप्त्या पापपरंपरापरायण इह संसारे ब्रह्मैक्य-

through the senses first produces exultation by bestowing wealth and relation, then by disease and separation from loved ones it produces grief; thus deluding man again and again it makes him a prey to fear.

Next the fourth question 'what it is' is answered :

41 The product of passion, whose nature is infatuation, is the plague of mankind. This (egotism).

'Foul' as subject to the three qualities; 'vile', of the worst characteristics and leading to downfall. 'Ever on the...weakness', on the least deviation from soul-consciousness it drags down the intelligence and becomes potent for evil; any foible is enough standing ground for it to bring about our ruin in this world and the next.

42 It is desire, it is wrath, produced by the principle of passion. It is all-consuming, a great sinner. Know it to be the enemy in this world.

धूमेनाऽऽव्रियते वह्निर्यथादर्शो मलेन च ॥
यथोल्बेनाऽऽवृतो गर्भस्तथा तेनाऽयमावृतः ॥ ४३ ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ॥
कामरूपेण कौन्तेय दुष्पूरणानलेन च ॥ ४४ ॥

प्राप्तिप्रयत्नवतां जनानां एनमहंकारं वैरिणमिष्टसिद्धौ विघ्नकारिणं विद्धि जानीहि ॥ ४२ ॥

यथा धूमेन वह्निरग्निः आव्रियते आच्छाद्यते धूमेनावृतो न दृश्यते। यथा च मलेन आदर्शो दर्पणं आच्छाद्यते मलेन धूल्याऽऽच्छादितं न दृश्यते। यथा उल्वेन गर्भवेष्टनेन चर्मणा जरायुणा गर्भ आवृतो न दृश्यते तथा तेनाऽहंकारेण उपर्युक्तलक्षणेन कामक्रोधरूपिणा आच्छादितोऽस्ति तेनायं क्षेत्रज्ञ आत्मा अहंकारेणावृतो विस्मृतात्मतत्त्वज्ञानो भवति ॥ ४३ ॥

हे कौंतेय अर्जुन, कामरूपेण पुनश्च दुष्पूरणानलेन दुःखेन पूर्यते तादृशः तर्पयितुमशक्येन अनलेन अग्निरूपिणा क्रोधमयेन एतेन उपर्युक्तस्वभावेन ज्ञानिनो ब्रह्मज्ञानवतो नित्यवैरिणा सततं शत्रुरूपिणाहंकारेण मनुष्याणां ज्ञानं आवृतं आच्छादितमस्ति। यथा च नारायणोपनिषदि ६१-६२ मंत्रः-कामोकार्षीन्नमोनमः। कामोऽकार्षीत्कामः करोति नाहं करोमि कामः कर्ता नाहं कर्ता कामः कारयिता नाहं कारयिता। एतत्ते काम कामाय स्वाहा ॥ मन्युरकार्षीन्नमोनमः। मन्युरकार्षीन्मन्युः करोति नाहं करोमि मन्युः कर्ता नाहं कर्ता मन्युः कारयिता नाहं कारयिता। एष ते मन्यो मन्यवे स्वाहा ॥ ४४ ॥

Answers the fifth question 'how does it work'. 'All-consuming': never satisfied however prosprous we may be with luxuries, wealth, dominion and relations; hence 'sinner', ever engaged in evil actions for obtaining this and that. 'Enemy' placing obstacles in the path of those who strive for union with the Brahman.

43 Even as fire is enveloped by smoke, the mirror by dust and the embryo by the amnion, so is this (soul) surrounded by the (egotism which is of the nature of desire and wrath, causing one to forget one's real self).

44 The wisdom of the wise is enveloped, O Arjuna, by this constant enemy in the form of desire and which (as anger) is a fire difficult to extinguish. For the agency of desire and anger see the verses of the *Narayan Upanishad* quoted in the Commentary.

इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते ॥
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४५ ॥
तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ॥
पाप्मानं प्रजहीह्येनं ज्ञानविज्ञाननाशनम् ॥ ४६ ॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ॥
मनसस्तु परा बुद्धिर्बुद्धेर्यः परतस्तु सः ॥ ४७ ॥

इंद्रियाणि शब्दस्पर्शरूपरसगन्धग्राहकाणि श्रोत्रादीनि वाणीग्रहणगमनविसर्गानन्दप्रदानि वागादीनि मनो बुद्धिश्चेति अस्याऽहंकारस्य अधिष्ठानं आश्रयस्थानमुच्यते । एतैरिन्द्रियादिभिर्ज्ञानं आवृत्य आच्छाद्य देहिनं शरीरिणं क्षेत्रज्ञं एषोऽहंकारो मोहयति ॥ ४५ ॥

हे भरतर्षभ अर्जुन तस्मात् उपरि वर्णितकारणात् त्वं आदौ इंद्रियाणि मनसा नियम्य वशीकृत्य ज्ञानविज्ञाननाशनं एनं कामरूपमहंकारं पाप्मानं पापरूपिणं प्रजहीहि प्रकर्षेण सर्वबलेन नाशय ॥ ४६ ॥

कामक्रोधरूपिशत्रुहननं कस्य साहाय्येन कस्याश्रयेण केन साधनेन भवति यदि इंद्रियेषु मनसि बुद्धौ तस्य कामस्य अधिष्ठानमस्ति तर्हि इन्द्रियाणां मनसो बुद्ध्याश्च निग्रहोऽपि दुस्तरस्तेन कामस्य क्रोधपरिणामिनो हननमपि

45 The senses, the mind and the understanding are the seat of egotism. Enveloping the wisdom of man, this egotism infatuates him through the senses, the mind and understanding.

46 Therefore, O Arjuna, having first subdued the senses, slay (with all your might) this sinful (enemy, egotism) which puts an end to wisdom and knowledge.

"If egotism has its hold on the senses, the mind and the intellect, how is one to restrain these faculties? And how then are desire and anger to be conquered?" To meet this difficulty Shri Krishna points out in the next two stt. that the Supreme Lord is beyond the intellect and one should take refuge in Him:

47 It is said that the senses are beyond (*i. e.* superior to, the body.) The mind is superior to the senses, the intellect to the mind and the Supreme Self to the intellect.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्याऽऽत्मानमात्मना ॥
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४८ ॥

इति श्रीभगवद्गीतायां कर्मयोगो नाम तृतीयोध्यायः ॥ ३ ॥

दुरूहं इत्यादिशंकाकुलमर्जुनं निरीक्ष्य बुद्धेरपि यो परो नियामको भगवान्महेश्वरस्तं शरणं गच्छेत्याशयं श्लोकद्वयेन विशदयति इंद्रियाणीत्यादिना–इन्द्रियाणि इंद्रियग्राह्येंद्रियार्थाधीनानि देहापेक्षया पराणि श्रेष्ठानि संति। इंद्रियाणामभावेन इहलोकपरलोकसिद्धिर्ब्रह्मसायुज्यं न सिद्ध्यति न संभवति अतः इष्टसिद्धिसाधनभूतानि इन्द्रियाणि स्थूलदेहात्प्रकृष्टानि आहुः योगिनो वदन्ति। इंद्रियेभ्यः इंद्रियापेक्षया मनः परं श्रेष्ठं समर्थं अधिकशक्तिसम्पन्नं इंद्रियनियामकत्वात् ईंद्रियाणां प्रभुत्वात्। मनसः मनोपेक्षया बुद्धिः परा श्रेष्ठा समर्था अधिकशक्तिमत्यस्ति। पश्चाद् बुद्धेः परतः परतः–परंपरया श्रेष्ठः बुद्धेरात्मा श्रेष्ठः आत्मनो महत्तत्त्वं महत्तत्त्वादव्यक्तमव्यक्तात्स पुरुषः शिवः श्रेष्ठोस्ति यथाच बुद्धेः परतः स एतच्छब्देन बुद्धेः परतः बुद्धेरपेक्षया सर्वश्रेष्ठो बुद्धिनियामको बुद्धिप्रेरकः स ईश्वरः परमात्मा अक्षरोऽविनाशी ब्रह्मरूपो महेश्वरः साक्षाच्छंकरोस्तीति

हे महाबाहो अर्जुन, उपर्युक्तप्रकारेण परंपरया बुद्धेः परं श्रेष्ठं नियामकं महेश्वरं बुद्ध्वा ज्ञात्वा तत्तादात्म्यमनुभूय तन्मयो भूत्वा पश्चाज्जातेन बुद्धिवैमल्येन महेश्वरस्वरूपज्ञानपूर्णायां बुद्धौ कामाधिष्ठानं न संभवति बुद्धौ कामाधिष्ठानविरहेणैव मनसो निग्रहः संभवति कामविकला बुद्धिर्मनोनियंत्रणे न समर्था परं तया बुद्ध्या पूर्वं ब्रह्मरूपिमहेश्वरसाक्षात्कारो जातश्चेद् विमलया तया बुद्ध्या मनसो नियंत्रणं सुकरं शक्यमेव अत आत्मना निर्मलीभूतया बुद्ध्या आत्मानं निर्मलीभूतं मनः संयम्य नियम्य निगृह्य कामरूपं कामरूपिणं क्रोधपरिणामिनं शत्रुं जहि ॥ ४७–४८ ॥

'Said' by the Yogins. The senses are superior because without them there can be no knowledge of this world or the next, nor salvation. The mind is superior because it controls the senses. To fill up the other terms of the series, the principle of *Mahat* is superior to the intellect, the unperceived to the *Mahat*, and the Supreme Self or Lord to the unperceived. In effect the Lord is master and inspirer of the intellect.

48 Thus knowing the Supreme Self as superior to the intellect and controlling the mind by the intellect, O mighty one, slay the enemy in the form of desire difficult to conquer.

कठोपनिषद्यपि इदमेवोपदिष्टं यथाच—

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ॥
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥
महतः परमव्यक्तं अव्यक्तात्पुरुषः परः ॥
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ कठ—वल्ली ३
इन्द्रियेभ्यः परं मनः मनसः सत्त्वमुत्तमं ॥
सत्त्वादधिमहानात्मा महतोऽव्यक्तमुत्तमं ॥
अव्यक्तात्तु परः पुरुषो व्यापकोऽलिंग एव च ॥
यज्ज्ञात्वा मुच्यते जंतुरमृतत्वं च गच्छति ॥ कठ—वल्ली ६

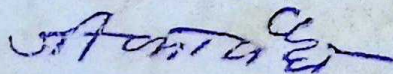
यथाच भगवान्बादरायणो गीताकारो व्यासः स्वयं महाभारतेऽनुशासनपर्वणि १४ अध्याये भीष्मस्य श्रीकृष्णस्य च वचनानि वर्णयति—

भीष्मः—अशक्तोऽहं गुणान्वक्तुं महादेवस्य धीमतः ॥ यो हि सर्वगतो देवो न च सर्वत्र दृश्यते ॥ ब्रह्मविष्णुसुरेशानां स्रष्टा च प्रभुरेव ॥ च ॥ ब्रह्मादय पिशाचांता यं हि देवा उपासते ॥ प्रकृतीनां परत्वेन पुरुषस्य च यः परः ॥ चित्यते यो योगविद्भिर्ऋषिभिस्तत्त्वदर्शिभिः ॥ सदा भक्तया तु कृष्णेन जगद्व्याप्तं महात्मना प्रसाद्य वरदं देवं चराचरगुरुं शिवं ॥ युगे युगे तु कृष्णेन तोषितो वै महेश्वरः ॥ भक्त्या परमया चैव प्रीतश्चैव महात्मनः ॥

श्रीकृष्णः—न गतिः कर्मणां शक्या नेतुमीशस्य तत्त्वतः ॥ हिरण्यगर्भप्रमुखा देवा सेंद्रा महर्षयः ॥ न विदुर्यस्य भवनमादित्याः सूक्ष्मदर्शिनः ॥ तस्मात्परं त्वामृषयो वदन्ति......

इति श्री भगवद् गीतायां राजवैद्य जीवरामशास्त्रिणा
कालिदासात्मजेन काठियावाडांतर्गतगोंडलनिवासिना
विरचितायां चंद्रघंटाख्यटीकायां कर्मयोगो नाम
तृतीयोध्यायः ॥ ३ ॥

'Knowing' and becoming one with. The intellect which is filled by the knowledge of the Lord will no more be a receptacle of desire; it has become utterly pure and desireless, it can now control and direct the mind. 'Desire,' understanding anger too. (Cf. the verses from the *Katha Upanishad* quoted in the Commentary.)

Thus ends the Third Chapter entitled "Yoga of Action," (*Karma Yoga*) in the English Rendering of the Commentary "Chandra—Ghanta" by Rajavaidya Jivarama Shastri, son of Kalidasa, Gondal (Kathiawar) on the Bhagvad Gita.

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